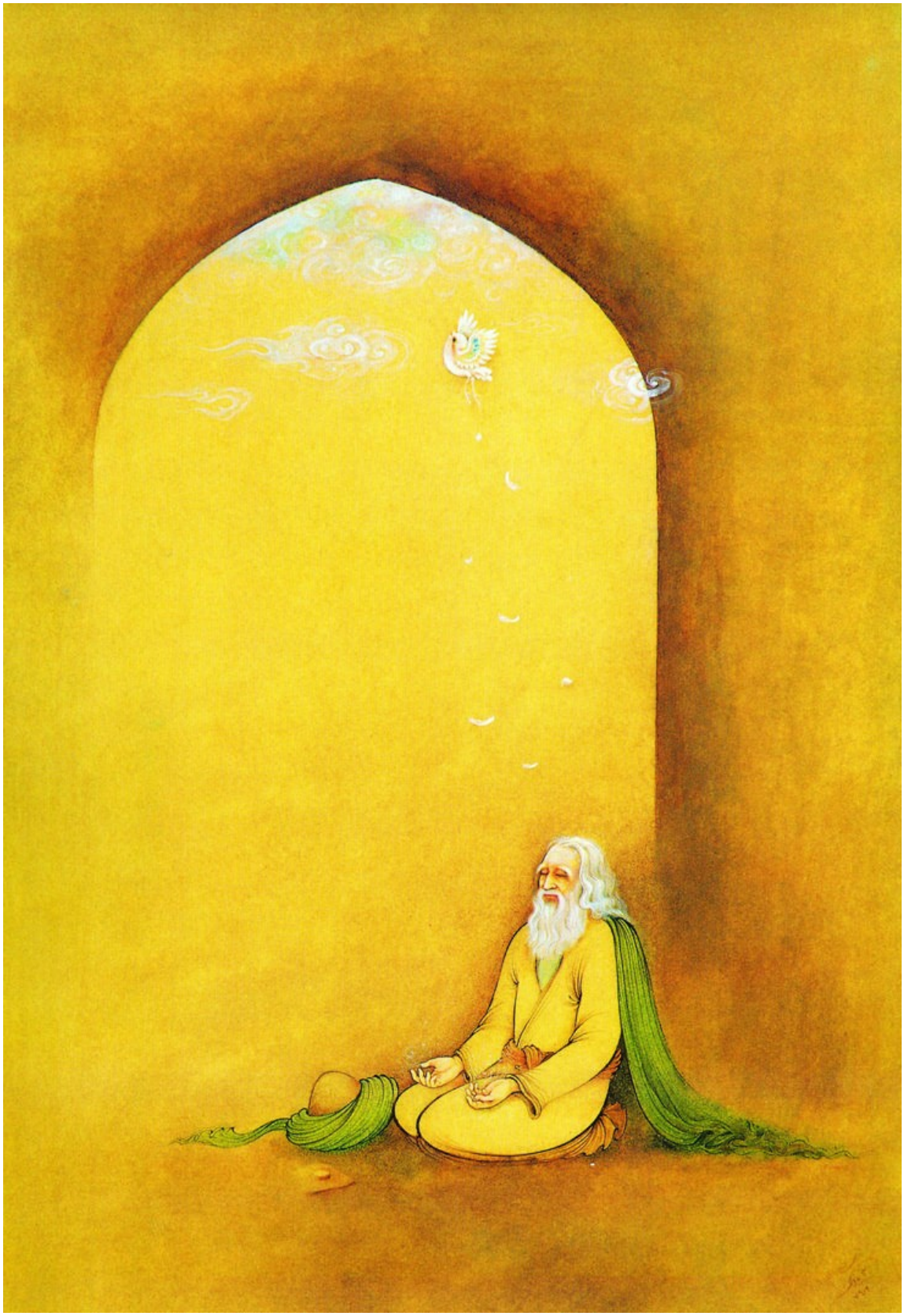

Mujumma Al Bahrain, Time Lines, Vol VII, The Spread of The Chistiya Provincial Khanqahs.
Compiled by Sardar Taimur Hyat-Khan, Timur Ajizvi Jehangiri.

837 AH 1434 CE	**Wisaal Hazrāt Makhdum Syedna Shah Nur al Huq Ahmad Abdul Huq, Zindaan Pir Rudolvi رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ قدس الله السرح العزيز Čhištīya Ṣābirīya 23rd Khalifa.** **He was probably born ca. 751 AH 1350 CE[1] in Rudauli, a town in Eastern Uttar Pradesh near Jaunpur. His family had migrated from Balḵh in the second half of the 7th/ 13th Century[2] and must have settled for a time in Delhi, since his Grandfather is said to have been a disciple of Hazrāt Naṣīr-al-dīn Čhirāg̱-e Dehlī رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ (Wisaal 757 AH 1356 CE).[3] Hazrāt Syedna Ahmad Abdul Huq Rudolvi رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ and his Brother, Hazrāt Taqīuddīn رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ (later a skilled poet), went to Delhi to pursue their formal Religious studies. Hazrāt Syedna Ahmad Abdul Huq Rudolvi's رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ mystical promptings and experiences[4] led him to Panipat and his Pīr Hazrāt Jallaluddin Kabir ul Auliya رحمة الله وَتَعَالٰى عليه. The mystical discipline which Hazrāt Syedna Ahmad Abdul Huq Rudolvi رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ underwent at Panipat and practiced when he succeeded Hazrāt Jallaluddin Kabir ul Auliya رحمة الله وَتَعَالٰى عليه was tinged with the Wrath of Allah سُبْحَانَهُ وَتَعَالٰى[5] noted that those who testify to the Divine Majesty (J̌alāl) "are always abhorring their own attributes and their hearts are stricken with awe." Perhaps it was Hazrāt Syedna Ahmad Abdul Huq Rudolvi's رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ total absorption in devotional surrender to Allah سُبْحَانَهُ وَتَعَالٰى that caused him to display his wrath toward those who crossed him. Once he was so offended that his family could not pay the musicians after a performance of Samāʿ that he left home for six months.[6] On another occasion one of his sons is said to have become too raucous in his play, disturbing Hazrāt Syedna Ahmad Abdul Huq Rudolvi's رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ meditation. The saint angrily stalked into the forest and selected a place for the boy's grave; he died three days later.[7]** **Hazrāt Syedna Ahmad Abdul Huq Rudolvi's رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ charisma, according to Hazrāt Syedna Qutb e Alam Abdul Quddūs Gangōhī رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ, derived from his acceptance of the Prophetic (صلى الله وَتَعَالٰى عليه و آله وسلم) dictum, often quoted by Sufis: "Die before you die." In search of an appropriate place to cultivate his own group of disciples (he had already visited Bhakkar, Sind; Sannam, Punjab; Pandua, Bengal; and Bihar), the Sheikh is alleged to have stopped en route from Bihar to Oudh at a clearing,**

1 cf. His Disciple ʿHazrāt Abd-al-Quddūs Gangōhī رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ, *Anwār al-ʿAyūn*, lith. ed., Lucknow, 1296/1879, p. 26.

2 *Anwār al-ʿAyūn*, lith. ed., Lucknow, 1296/1879, pp. 120-21.

3 ibid., p. 121.

4 ibid., pp. 11-12

5 Qahr-e Ḵudā; ibid., p. 21), as if he exemplified his Master's very name Hazrāt J̌alāludīn رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ "the Majesty of the Faith." Hazrāt Huǰvīrī رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ (Kašf al-Maḥǰūb, tr. R. A. Nicholson, London, 1911, p. 288).

6 Anwār al-ʿAyūn, pp. 64-65.

7 ibid., pp. 49-50

	where he was commanded by Allah سُبْحَانَهُ وَتَعَالَىٰ to dig a grave. He dug it and then lay in it for the next six months, continually communicating with the Almighty. As a result of this experience, he was given the honorific name Hazrāt Syedna Ahmad Abdul Huq Rudolvi رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ Zindagānī e Abad "the alive forever"[8] or Zindaan Pir "the Living Preceptor". Hazrāt Syedna Ahmad Abdul Huq Rudolvi رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ returned to Rudauli and went to the tomb of Hazrāt Sheikh Ṣalāḥ Darvīšh رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ, where he asked the Saint's permission to settle within his Wilāyat or spiritual domain. Only when the Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم himself had spoken to Hazrāt Syedna Ahmad Abdul Huq Rudolvi رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ and materialized a prayer mat and water jug from the tomb of Hazrāt Ṣalāḥ Darvīšh رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ did the itinerant Saint deem it proper to claim the Qaṣba of Rudauli as his own spiritual realm.[9] He remained there and was probably beyond Eighty when he Passed Away on 15 Jumādi II 837/ 28 AH January 1434 CE. The most distinctive aspect of Hazrāt Syedna Ahmad Abdul Huq Rudolvi's رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ devotional practices was his use of the Attribute "Ḥuq." It is one of Allah Allah سُبْحَانَهُ وَتَعَالَىٰ's ninety-nine Attributes (al-Asmāʾ al-Husnā), according to Hazrāt Syedna Ahmad Abdul Huq Rudolvi's رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ Ṣāberī Čhištī followers, their Patron Saint concentrated on this Attribute alone with total, unbending force after his dramatic sepulchral initiation. One tradition avers that the Saint did not even know where the congregational Mosque was located in Rudauli. At prayer time, his servant would precede him to the Mosque, and then call out the words "Ḥuq! Ḥuq! Ḥuq!" as a signal to the transfixed Saint, who would walk in the direction of these words till he came to the Mosque. If the servant remained silent, Hazrāt Syedna Ahmad Abdul Huq Rudolvi رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ would stand in place awestruck.[10] Even today members of his Ḵānaqāh greet each other and begin their meals with a threefold repetition of this Divine Attribute; not surprisingly, various attempts have been made to explain its threefold nature.[11] **Hazrāt Syedna Ahmad Abdul Huq Rudolvi رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ once met Sultan Ibrāhīm Šharqī. The Saint, offered him a grant of four villages and approximately 300 acres (1,000 Bīghas) of land near Rudauli, and according to Hazrāt Syedna Qutb e Alam Abdul Quddūs Gangōhī رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ,[12] even though Hazrāt Syedna Ahmad Abdul Huq Rudolvi رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ refused the royal grant, a substantial flow of charitable day-to-day offerings**

8 ibid., pp. 27-28, 114

9 ibid., pp. 39-40

10 ibid., pp. 115-16.

11 e.g., ibid., p. 115

12 Anwār al-ʿAyūn, p. 35.

(Futūḥāt) came to his Ḳānaqāh because of the prestige attached to his refusal. Hazrāt Syedna Ahmad Abdul Huq Rudolvi's رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ successors continued to refuse Royal grants. They and their dependents live today in meager circumstances near the esteemed ancestor's grave, appropriately located within a modest shaded enclosure; over the entrance three words are inscribed: "Ḥuq! Ḥuq! Ḥuq!"[13]

Hazrāt Syedna Ahmad Abdul Huq Rudolvi رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ, the Successor of Hazrāt Jallaluddin Kabir ul Auliya رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ, was the Mujaddid of Sillsila Ṣābirīya Chishtiya, Hazrāt Makhdum Sheikh Ahmad Abdul Huq Rudaulvi رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ, whose parental lineage connects with Syeduna Hazrāt Farooq e Azam رضي الله وَتَعَالٰى عنهم and spiritual lineage with Huzoor Sultan ul Hind Hazrāt Khwaja Ghareeb Nawaz رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ.

Hazrāt Syedna Abdul Huq Rudolvi رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ was 9 years of age when, after a tiresome journey of 3 days, on the 21st of Zee Qad 746 AH, he presented himself before Hazrāt Jallaluddin Kabir ul Auliya رحمة الله وَتَعَالٰى عليه who, upon perceiving his Potential Spirituality, immediately offered him Ba'ait in the Sillsills of Awaisiya; Qadiriya and Hanfiya Alviya and took him under his wing. These Sillsil were Bestowed upon Hazrāt Jallaluddin Kabir ul Auliya رحمة الله وَتَعَالٰى عليه through Hazrāt Omar Ahmad Shihab Multani رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ when Hazrāt Jallaluddin Kabir ul Auliya رحمة الله وَتَعَالٰى عليه was young. [14]

That very night it was revealed to Hazrāt Syedna Abdul Huq Rudolvi رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ that the Holy Prophet Muhammad صلى الله وَتَعَالٰى عليه و آله وسلم, in a grand vision Bestowed 11 Secret Names of Power that had earlier been granted to his Holy Companion, Hazrāt Uns Bin Maalik رضي الله وَتَعَالٰى عنه. He was also instructed to immediately go to Hazrāt Mohammad Abul Qasim Gurgami رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ and attain the fourth Sillsilah. Both Hazrāt Jallaluddin Kabir ul Auliya رحمة الله وَتَعَالٰى عليه and Hazrāt Mohammad Abul Qasim Gurgami رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ also received Revelation of the Prophetic (صلى الله وَتَعَالٰى عليه و آله وسلم) Orders. Hazrāt Syedna Abdul Huq Rudolvi رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ immediately arose and presented himself before Hazrāt Jallaluddin Kabir ul Auliya رحمة الله وَتَعَالٰى عليه who instructed him to depart for presenting himself before Hazrāt Mohammad Abul Qasim Gurgami رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ.

On the 1st of Rabi us Saani 747 AH he presented himself and was immediately instructed in the practice of recitation, which he underwent for a period of Seven Years and three Months till the 1st of Rajab 754 AH. Thereafter, Hazrāt Mohammad Abul Qasim Gurgami رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ heard his Recitation and gave him full Permission to Weild this Power which no

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13 AHMAD RODAWLAVĪ – Encyclopaedia Iranica (iranicaonline.org)

14 Haqeeqat Gulzar e Ṣābirī, Hazrāt Makhdum Zaman Shah Mohammad Hasan Ṣābirī Chisti Rampuri رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ. page 357.

	one else had in those days. The Auliya of the Unseen would Present themselves before Hazrāt Syedna Abdul Huq Rudolvi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ and attain Blessings and Instructions form him. On the third day he departed for Panipat. After some days, when he attained perfection in all his practices, he was Awarded the Spiritual Ba'ait of the Sillsila e A'aliya Ṣābirīya Čhištīya by Hazrāt Jallaluddin Kabir ul Auliya رحمة الله وَتَعَالٰی عليه, who tied the Green Turban upon his head and gave him the Robe of Permission. **At this point he was instructed to under the 41 Days Spiritual Exercise of Habs e Kabir (Buried alive in a Grave). At the culmination of 41 days and upon indication from Hazrāt Aleemuddin Abdal رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ, he was brought out and told that the place where he underwent the Spiritual Exercize is where Hazrāt Jallaluddin Kabir ul Auliya رحمة الله وَتَعَالٰی عليه himself will be buried.** **At this point, Hazrāt Ahmad Abdul Ḥaq Rudolvi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ was awarded the Title of Zindaan Pir from the Dargah of the Holy Prophet, Mohammad صلى الله وَتَعَالٰی عليه و آله وسلم.** **Hazrāt Ahmad Abdul Ḥaq Rudolvi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ Passed Away on Tuesday after the Isha Prayers on the 15th of Jamadi as Saani 837 AH. He had foretold the day and time of his Passing Away as well as Passed detailed Instructions as to how Visitation to the Mazaar in was to be performed. Warning that the holder of the Alvi al Azmi Walayat Shahinshahi was to observe all minute details or else the Wilayat of Alvi al Azmi Shahinshahi would be forever lost to them.** **Anwar al Ayun[15] is a Persian Tazkira of Hazrāt Ahmad Abdul Ḥaq Rudolvi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ of Hazrāt Syedna Qutb e Alam Abdul Quddūs Gangōhī رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ was also an Inventive Writer in Persian, Arabic and Hindi. Hazrāt Syedna Qutb e Alam Abdul Quddūs Gangōhī رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ was not, however, linked to Hazrāt Ahmad رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ in a generational sequence, they had a very generational gap of more than a hundred years. He became known to with the Ṣābirī Chishtiya through Hazrāt Ahmad's Grandson, Hazrāt Sheikh Mohammad رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ and was married to his Sister.** **Hazrāt Syedna Qutb e Alam Abdul Quddūs Gangōhī رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ himself claimed that it was once a direct communication with the Spirit of the deceased Saint in a dream that prompted his profession of Spiritual Allegiance (Ba'ait) to the Ṣābirī Chishtiya.**
	24. Hazrāt Shah Mustafa Arif Huq, Batin al Wali رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ Čhištīya Ṣābirīya. **After his marriage, Hazrāt Ahmad Abdul Ḥaq Rudolvi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ was Blessed with many offspring who were born repeating the Phrase Huq, Huq. However none of them survived. Finally his Wife asked him if they were**

[15] Lucknow, 1296 AH 1879 CE.

destined to have any Son to succeed his Father? Hazrāt Ahmad Abdul Ḥaq Rudolvi رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ replied that all those who were born earlier were those who would have revealed the Secret of Huq and that is why they did not survive. However, they were destined to have a Son who would maintain and guard this secret. On 20th Safar 812 AH a Son was born and named as Hazrāt Shah Mustafa Arif Huq, Batin al Wali رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ. It is stated that when the Lamps would be put off at night, his body would glow like the Moon.

On the 19th of Rajab 822 AH, when Hazrāt Shah Mustafa Arif Huq, Batin al Wali رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ was 11 years old he took Ba'ait upon the Hands of his Father. After 9 years of undergoing the Spiritual exercizes of the Ṣābirīya Sillsilla, Hazrāt Shah Mustafa Arif Huq, Batin al Wali رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ attained unto the Naimat e Kubra (Great Station) of Wilayat in the Alu al Azmi Shahinshahi. Accordingly on the 21st of Ramzan 831 AH, in the presence of many of his disciples, Hazrāt Ahmad Abdul Ḥaq Rudolvi رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ Bestowed the Successorship of the Čhištīya Sabiriya Mantle upon Hazrāt Shah Mustafa Arif Huq, Batin al Wali رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ.

When Hazrāt Aleemullah Abdal رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ Passed away from this world, Hazrāt Ameenullah Abdal Bengali رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ was placed in the Service of Hazrāt Shah Mustafa Arif Huq, Batin al Wali رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ by Hazrāt Ahmad Abdul Ḥaq Rudolvi رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ.

Hazrāt Shah Mustafa Arif Huq, Batin al Wali رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ underwent the Habs e Kabeer during the lifetime of his Father.

After this event Hazrāt Ahmad Abdul Ḥaq Rudolvi رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ went into seclusion and allowed the direction of the Sillsila to fall upon his Son.

Hazrāt Ahmad Abdul Ḥaq Rudolvi رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ had also foretold the birth of a Son to Hazrāt Shah Mustafa Arif Huq, Batin al Wali رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ who should be named Hazrāt Shah Mohammad Ajeeb Anwar Mohammad Jeeyo رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ. This came to pass as foretold on the 15th of Jumadi As Saani 837 AH.

Hazrāt Syedna Sheikh Mohammad Ajeeb Anwar Mohammad Jeeyo Rudolvi رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ.

Ṣābirīya Chishtiya Sillsilah.

On the third day after his Birth, Hazrāt Mukhdoom Alauddin Ali Ahmad Sabir Kalyari رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ appeared in a dream to Hazrāt Shah Mohammad Ajeeb Anwar Mohammad Jeeyo رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ and instructed him to name his Son as Kamaluddin. Accordingly, he was named Hazrāt Sheikh Kamaluddin Mohammad Ajeeb Anwar Mohammad Jeeyo رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ. In the year 854 AH he took Ba'ait with his Father and began to undergo the Spiritual Training of The Čhištīya Sabiriya Sillsila. After an intense period of Spiritual exercises that lasted for 12 years Hazrāt Ahmad's Grandson, Hazrāt Sheikh Mohammad Ajeeb Anwar Mohammad Jeeyo رَحْمَةُ

	اللہِ تَعَالٰی عَلَیْہِ, became the Sajjada Nasheen of the Rudolvi Khanqah in 866 AH.
838 AH 1435 CE	Peace Treaty of Arras - Duke Philip of Burgundy became weary of his alliance with the English. He signed a peace treaty with Charles VI which recognized Charles as the one King of France. Charles promised in return to punish the murders of Philip's Father. The English did not accept the peace treaty and warfare continued. Charles and Philip fought together and liberated Paris from the English. A truce then ensued between Britain and France that lasted 13 years.
840 AH 1437 CE	Charles VII enters Paris, marking conclusively the end of the French civil War On the death of his Father, James I, James II becomes King of Scotland.
841 AH 1438 CE	Inca Dynasty Founded- The Inca Dynasty ruled Peru until 1553 CE. Its founder is said to have been Pachacutec. He rapidly expanded the Empire. The Office of Holy Roman Emperor becomes a hereditary title within the Habsburg Dynasty. The French clergy pass a resolution at Bourges, limiting the power of the papacy within France, which is adopted by the King as a 'pragmatic sanction'. After a decisive victory over the Chanca people, a young Inca Prince seizes the Throne in Peru and takes the name Pachacuti. The Byzantine Emperor John Palaeologus and the Patriarch of Constantinople, Joasaph, arrive in Ferrara to attend a council of the Roman Catholic Church.
842 AH 1439 CE	A year after the foundation of the Khanate of Kazan in place of the Bulghar Ulus of the Golden Horde, the very first Khan of Kazan, Ulugh Muhammad, advanced on Moscow with a large Army. Vasily II of Moscow fled from his Capital across the Volga River. The Tatars devastated the outskirts of Moscow for 10 days and on their way back to Kazan burned Kolomna; they also took many captives. a medieval Tatar statesman, Gengisid, Khan of the Golden Horde (before 1436 CE), Ruler of Crimea (1437 CE), and the founder of the Khanate of Kazan, which he ruled from 1438-1445 CE. He was the Son of the Oglan Ichkile Hassan and the Cousin of Tokhtamysh. He received the nickname "Ulugh", meaning older or large, in contrast to another Muhammed who was called "Kichi", meaning younger or small. Ulugh Muhammad was Khan of the Golden Horde in 1419-1423 CE, 1426 CE, 1428 CE. In 1428-1432 CE he waged a stubborn struggle for possession of the Ulug Ulus with the representatives of a minor branch of the Tukaytimurids (one of the branches of the Gengisids). After being defeated, Ulugh Muhammad escaped to Volga Bulgaria Vilayet in 1423 CE. With the support of Vytautas, Ulugh Muhammad was able to regain the Throne of the Golden Horde in 1426 CE. He succeeded in spreading the power of the Horde to Crimea and established friendly relations with the Ottoman Sultan Murad II. Ulugh Muhammad sent an embassy to Egypt in 1428-1429 CE. In 1431 CE the Son and Grandson of the Ruler of Moscow, Dmitriy Donskoy came to the Court of Ulugh Muhammad in order to reach a decision about princely succession. Ulugh Muhammad ruled in

	favor of the Grandson, Vasiliy II
842 AH 1439 CE	Portuguese settlers are sent to the unoccupied Islands of the Azores.
843 AH 1440 CE	Cuzco, City of the Incas, grows rapidly in power after Pachacuti ('transformer of the earth') becomes Emperor.
844 AH 1440 CE	**Wisaal Sharif Hazrāt Makhdum Sheikh Hussein Nausha Tauheed رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ bin Hazrāt Sheikh Muizuddin Balkhi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ Biradar Hazrāt Makhdum Sheikh Muzaffar Shams Balkhi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ.** **Hazrāt Makhdum Sheikh Hussein Nausha Tauheed رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ was born in Zafarabad in District Jaunpur, United Provinces (UP). Unfortunately his date of birth has not been recorded.[16] He has written his age as 71 years in his last Book.[17] From this we can assume that if he was born in 760 AH then he must have attained the age of 80 years. As Hazrāt Makhdum e Jehan, Hazrāt Sheikh Sharfuddin Ahmad Yahya Manari رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ Passed away in 782 AH, he might have been around 22 years old at that time. However there are some reports that put his birth in 754 AH.** **He was named as Moiz Shams and awarded the title of Nausha e Tauheed as he would always remain in a State of Concentration upon the Unity (Tauheed) of Allah سُبْحَانَهُ وَتَعَالٰی. His Nom de Plume was Hussain. It is reported that Hazrāt Badiuddin Madar رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ, the Founder of the Madariya Sillsila used to call him reverently as 'Sumandar e Tauheed'[18] (The Sea of Unity). Hazrāt Makhdum Sheikh Hussein Nausha Tauheed رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ was recognized as an extremely Learned Scholar as well as an Advanced Sufi and Unitarian and sincere in Practical Matters.** **Hazrāt Sheikh Sharfuddin Ahmad Yahya Manari رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ had predicted to Hazrāt Makhdum Sheikh Muzaffar Shams Balkhi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ that he would not be Blessed with Offspring and the Offspring of his Brother, Hazrāt Sheikh Muizuddin Balkhi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ would be treated as his own Son.** **A strange tale is reported about a child's cap that was made for him by Hazrāt Sheikh Sharfuddin Ahmad Yahya Manari رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ and dispatched to adorn his head on the sixth day of his birth. All his Life whenever Hazrāt Makhdum Sheikh Hussein Nausha Tauheed رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ used to wear this cap, it would fit his head. Whenever he took it off it would look like a small child's cap. When Hazrāt Makhdum Sheikh Hussein Nausha Tauheed رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ Passed away, some people advised that the Cap should be placed upon his Chest in the Grave. However, a Disciple placed it on head and to everyone's amazement, it fit him exactly.[19]**

[16] Moonis ul Quloob, Majlis 78, pgs. 294-95, Bihar Through the Ages, pg 454, Akhbar al Akhyar, Tareekh Sillsila Firdausia, pg. 284

[17] Akhbar al Akhyar.

[18] Risala Goharistan Mumluka Shah Taqi Hasan Balkhi.

[19] Moonis ul Quloob, Majlis 78, pgs. 294-95, Tahqiq Waseela Sharaf.

It was not amazing that Hazrāt Makhdum Sheikh Hussein Nausha Tauheed رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ attained such heights, from his very Birth he was taken under the wing by Hazrāt Makhdum Sheikh Muzaffar Shams Balkhi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ, who was himself an extremely accomplished Gnostic and Scholar. Hazrāt Makhdum Sheikh Hussein Nausha Tauheed رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ would accompany Hazrāt Makhdum Sheikh Muzaffar Shams Balkhi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ in all his travels and attend all his Lectures. Apart from this had the distinction of have been taught by such a great Saint as Hazrāt Sheikh Sharfuddin Ahmad Yahya Manari رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ.

Hazrāt Sheikh Sharfuddin Ahmad Yahya Manari رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ once remarked to that "We undergo all the Trials and Spiritual Exercises, but it is this boy who tastes their Pleasure. One day, while Hazrāt Makhdum Sheikh Hussein Nausha Tauheed رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ was still a young child, Hazrāt Sheikh Sharfuddin Ahmad Yahya Manari رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ was performing ablutions, Hazrāt Makhdum Sheikh Hussein Nausha Tauheed رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ took up his Turban, wore it on his head and stood upon the Prayer Mat to Perform Prayers. Seeing this Hazrāt Makhdum Sheikh Muzaffar Shams Balkhi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ was annoyed and scolded him. However, Hazrāt Sheikh Sharfuddin Ahmad Yahya Manari رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ stopped him and said, "Why are you scolding him? The Young Lad recognizes his Place in Life very well."[20]

Once and were attending the Hajj (Pilgrimage) in Mecca Mo'azzama. Hazrāt Makhdum Sheikh Muzaffar Shams Balkhi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ had a dream in which The Holy Prophet Muhammad صلى الله وَتَعَالٰى عليه و آله وسلم appeared to him and informed him that his Nephew has sent a Most Pleasing Gift to me, such a Gift that few have offered before. It is this Darood Sharif (Blessing Upon The Holy Prophet صلى الله وَتَعَالٰى عليه و آله وسلم).

اللهم صل على محمد و على الٰ محمد عدد خلقک ورضا نفسک و زينته عرشک و مداد كلماتک

O Allah سُبْحَانَهُ وَتَعَالٰى Pray on Mohammad and on the Mohammad to the Extent of Creations and to the Satisfaction of Yourself so as to Decorate your Throne and to the Extent of Your Words.

The Holy Prophet Muhammad صلى الله وَتَعَالٰى عليه و آله وسلم also informed that first he had one Hussain (رضي الله وَتَعَالٰى عنهم) and now he had two!

Immediately, Hazrāt Makhdum Sheikh Muzaffar Shams Balkhi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ went to the door of the Hujra of Hazrāt Makhdum Sheikh Hussein Nausha Tauheed رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ and after knocking told him of the Dream. Informed him that he had but just now received an inspiration to recite these words. At the same time all over Meccaa Mo'azzama 30-40 different Saints and Religious Divines who had come to Perform the Hajj, saw the same dream and were instructed to seek out Hazrāt Makhdum Sheikh Muzaffar Shams Balkhi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ and ask for the Darood of his Nephew. In the

[20] Moonis ul Quloob, Majlis 52, Waseela Sharf.

Morning they came seeking for and took down the Darood to be able to learn it and take it back to their Countries.

Works:

Hazrāt Khams in Arabic.

Risala Qaza o Qadr.

Risala Tauheed Khas.

Risala Tauheed ul Khas ul Khawas.

Risala dar Bayan e Hasht Chiz.

Risala Zikr.

Aurad dar Fasli.

Ganj e La Yakhfa.

Maktubaat.

Ijazat Nama in the name of his Son, Hazrāt Hassan Daim Jashan Balkhi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ.

Diwan Farsi.

Mathnawi Zad al Musafir.

Risala dar Shamail wa Khasail Nabvi.

Mathnawi Chahar Darwaish.

Majmu-i-Ahaar: Maulana Muzaffar Shams Balkhī رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ by Hazrāt Hassan Daim Jashan Balkhi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ.

The Firdausi order, an offshoot of Suhrawardi order was introduced in India by Hazrāt Sheikh Badruddin Samarqandi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ but it reached its Zenith Hazrāt Sheikh Sharfuddin Yahya Manari رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ and was popularized throughout Bihar by his talented disciples and Khalifas like, Hazrāt Maulana Muzaffar Shams Balkhi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ, Hazrāt Sheikh Muizuddin Balkhi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ and their Disciples and offspring, Hazrāt Makhdum Sheikh Hussein Nausha Tauheed رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ, Hazrāt Zain Badr Arabi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ, Hazrāt Maulana Shah Amun رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ , Hazrāt Qazi Shamsuddin رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ of Chausa etc.

When the time of Passing Away of approached, his Son, Hazrāt Hassan Daim Jashan Balkhi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ asked him as to who would Guide him and answer his Questions after his Passing. Makhdum Sheikh Hussein Nausha Tauheed رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ replied that during Physical Life, the Soul is bound to the Body and cannot travel about freely. But after the Passing Away of a Friend of Allah سُبْحَانَهُ وَتَعَالٰی, his Soul is no longer confined and can freely roam the Universe. After Passing Away, I will be 10 times more responsive to your needs. Just concentrate upon me and the Holy Soul of Hazrāt Sheikh Sharfuddin Yahya Manari رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ you will see that all your needs are met and questions answered.

On the 24th of Zul Huj, 844 AH, Makhdum Sheikh Hussein Nausha Tauheed رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ Passed Away. His date of Passing is Commemorated in the following Verse:

شد گل با آب نہَار شرف۔

844

Rose with the Water of Bihar Sharf (Honor)-

	A double play on the word Spring (Bahar) and the State of Bihar as well as Sharf meaning both Honor and the Name of Hazrāt Sheikh Sharfuddin Yahya Manari رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ.
	26. Hazrāt Sheikh al Kabir al Mo'ammar Makhdum Shah Qutbuddin رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ bin Malik رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ bin Ala Farooqi, Bina e Dil Qalandar Sar'andaz Ghausi Jaunpuri رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ. **Additional 'Nisbat' (Affiliation/ Chain of Transmission) Firdausiya.** **He was a Disciple of Hazrāt Syedna Mukhdoom Mir Syed Muhyi an Nur Shah Najam ud Din Ghaus ad Dahr Qalandar رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ bin Mir Syed Nizam ud Din Ghaznavi al Hussaini رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ in the Qadriya Shurwardiya Sillsila. Hazrāt Syedna Mukhdoom Mir Syed Muhyi an Nur Shah Najam ud Din Ghaus ad Dahr Qalandar رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ bin Mir Syed Nizam ud Din Ghaznavi al Hussaini رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ who had attained this from his Father Hazrāt Syedna Sheikh Mir Nizam ud Din, al Ghaznavi al Hussaini رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ. Hazrāt Syedna Mukhdoom Mir Syed Muhyi an Nur Shah Najam ud Din Ghaus ad Dahr Qalandar رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ had also attained the Qalandariya Nisbat from Hazrāt Shah Khizr Rumi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ and Passed it onto Hazrāt Sheikh Makhdum Shah Qutbuddin رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ.** **Hazrāt Sheikh al Kabir al Mo'ammar Makhdum Shah Qutbuddin رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ bin Malik رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ bin Ala Farooqi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ was initiated in the Sillasila e Aliyah of Qalandariya Makkiyah Alawiya Taifuriya, Čhištīya Qutbia, Chishtiya Nizamiya and Qadriya Shurwardiya by Hazrāt Najmuddin Ghaus ad Dahr Qalandar رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ.[21] Hazrāt Qutbuddin رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ was soon adorned with 'Khilafat e Kubra' (Prime Successorship).[22] He was also awarded The Title of 'Bina e Dil' (Literally: Sighted of Heart) as, though he was born blind, without even a trace of eyes in his Blessed Head, he could see with His Heart's Eye.[23] During 'Zikr', Hazrāt Qutbuddin's رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ Head would come apart from his Body and Rejoin it soon after. Hazrāt Najmuddin Ghaus ad Dahr Qalandar رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ awarded him with the Title ' Sarandaz Ghausi" (Literally: 'Sarandaz', One who Casts His Head Away and 'Ghausi' One Attaining to the Sufi Station of 'Ghaus' or Great Helper). It is related that 50 years before the birth of Hazrāt Qutbuddin رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ, Hazrāt Shah Khizr Rumi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ, The Founder of the Qalandariya Chishtiya Sillsila in India, while Awarding the Title of Ghaus e Dahr to Hazrāt Najmuddin Qalandar رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ had said the following:** **سیر در ملکِ پورب خواہی نمود کہ آں جا شاہبازی بدامِ تو خواہد افتاد.** **Go and Roam The Lands of the East. There a White Falcon (King of Falcons, meaning a High Flyer).[24]**

21 Munaqib ul Asfiya, p. 171 (Handwritten Manuscript) and Fasool Masu'diya.

22 Fasool Masu'diya, p. 37.

23 Anwaar ul Auliya, Maulvi Haseebullah Mukhtar رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ, pg. 61 (62).

24 Malfooz Hazrāt Qazi Mohammad Taqi Qalandar رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ (D. 1176 AH) and Murad ul Murideen, Hazrāt Qazi Mohammad Taqi Qalandar رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ, p. 25

	Hazrāt Shah Abd ur Rahman Janbaz Qalandar رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ , Khalifa of Hazrāt Shah Abd us Salaam Qalandar, Khalifa of Hazrāt Najmuddin Qalandar رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ, wrote, in one of his Letters that Hazrāt Shah Khizr Rumi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ told Hazrāt Najmuddin Qalandar رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ that there will be a boy in Jaunpur who will be Blind but will Spread the Sillsila Qalandariya throughout India.[25]
845 – 1197 AH 1441 – 1783	The **Crimean Khanate,** own name — **Great Horde and Desht-i Kipchak**, in old European historiography and geography — **Little Tartary** was a Crimean Tatar state existing from, the longest-lived of the Turkic Khanates that succeeded the Empire of the Golden Horde. Established by Hacı I Giray in 1441 CE, it was regarded as the direct heir to the Golden Horde and to Desht-i-Kipchak. In 1783 CE, violating the 1774 CE Treaty of Küçük Kaynarca (which had guaranteed non-interference of both Russia and the Ottoman Empire in the affairs of the Crimean Khanate), the Russian Empire annexed the Khanate. Among the European powers, only France came out with an open protest against this act, due to the longstanding Franco-Ottoman alliance. The first known Turkic peoples appeared in Crimea in the 6th Century CE, during the conquest of the Crimea by The Turkic Kaganate. In the 11th Century CE, Cumans (Kipchaks) appeared in Crimea, who later became the ruling and state-forming people of the Golden Horde and the Crimean Khanate. In the middle of the 13th Century CE, the Northern steppe lands of the Crimea, inhabited mainly by Turkic peoples — Cumans, became the possession of Ulus Juchi, known as the Golden Horde or Ulu Ulus. In this era, the role of Turkic peoples increased. Since this time, the local Kipchaks took the name of Tatars (T*atarlar*). In the Horde period, the Khans of the Golden Horde were the Supreme Rulers of the Crimea, but their governors — Emirs — exercised direct control. The first formally recognized Ruler in the Crimea is considered Aran-Timur, the Nephew of Batu Khan of the Golden Horde, who received this area from Mengu-Timur, and the first center of the Crimea was the ancient City Qırım (Solhat). This name then gradually spread to the entire Peninsula. The second center of Crimea was the valley adjacent to Qırq Yer and Bağçasaray. There are legends that in the 14th Century CE, the Crimea was repeatedly ravaged by the Army Grand Duchy of Lithuania. Grand Duke of Lithuania Olgerd broke the Tatar Army in 1363 CE near the mouth of the Dnieper, and then invaded the Crimea, devastated Chersonesos and seized valuable church objects there. There is a similar legend about his successor Vitovt, who in 1397 CE went on a Crimean Campaign to Caffa and again destroyed Chersonesos. Vitovt is also known in Crimean history for giving refuge in the Grand Duchy of Lithuania to a significant number of Tatars and Karaites, whose descendants now live in Lithuania and Belarus. In 1399 CE Vitovt, who came to the aid of the Horde

25 Ashiqan e Elahi, p. 13.

	Khan Tokhtamysh, was defeated on the banks of the Vorskla River by Tokhtamysh's rival Timur-Kutluk, on whose behalf the Horde was ruled by the Emir Edigei, and made peace. During the Reign of Canike Hanım, Tokhtamysh's Daughter, in Qırq-Or, she supported Hacı I Giray in the struggle against the descendants of Tokhtamysh, Kichi-Muhammada and Sayid Ahmad, who as well as Hacı Giray claimed full power in the Crimea and probably saw him as her heir to the Crimean Throne. In the sources of the 16th—18th Centuries CE, the opinion according to which the separation of the Crimean Tatar state was raised to Tokhtamysh, and Canike was the most important figure in this process, completely prevailed
845 AH 1442 CE	Naples is captured by Alfonso V, breaking the link with France and uniting Sicily and Naples as an Aragonese Kingdom.
846 AH 1443 CE	Sikanderbeg, Albania's National hero, begins his long Campaign of successes against the Turks. The Hungarian General Janos Hunyadi takes Sofia from the Turks and in the next few months liberates most of Bulgaria, Serbia and Albania.
847 AH 1444 CE	A Turkish Army routs the Hungarians at Varna on the Black Sea, beginning a process which brings the Turks to the Gates of Belgrade by 1456 CE.
848 AH 1444 CE	The Christians declared a new Crusade against the Ottomans, whose goal was to drive them from Europe. The Christian armies were led by Hunyadi who achieved two important victories, the first at the battle of Hermanstadt, and then at the battle of Nissa in which the Ottomans are driven from Bulgaria.
848 AH 1445 CE	The Campaign of 1445 CE was disastrous for Muscovy and had major repercussions in Russian politics. Hostilities broke out when Khan Maxmut took the strategic fortress of Nizhny Novgorod and invaded Muscovy. Vasily II mustered an Army and defeated the Tatars near Murom and Gorokhovets. Thinking the War over, he disbanded his Forces and returned to Moscow in triumph, only to learn that the Tatars had besieged Nizhny Novgorod again. A new Army was mustered and marched towards Suzdal, where they met the Russian generals who had surrendered Nizhny to the enemy after setting the fortress on fire. On 6 June 1445 CE the Russians and the Tatars clashed in the Battle of the Kamenka River near the walls of St. Euphemius Monastery. The battle was a resounding success for the Tatars, who took Vasily II prisoner. It took four months and an enormous ransom to recover the monarch from captivity.
848 – 855 AH 1445–1451 CE	Alam Shah was the fourth and last Ruler of the Sayyid Dynasty which ruled the Delhi Sultanate. Born Alauddin, he succeeded his Father, Muhammad Shah to the Throne and took on the regnal name of Alam Shah ("World King"). Alam Shah abandoned his charge in 1448 CE and retired to Budaun. Three years later, Bahlol Lodhi, who had made two prior attempts at capturing Delhi, took control of the Capital to mark the beginning of the Lodhi Dynasty.

848 AH 1445 CE	A Muslim Ruler is established in Malacca, forming the first of many Muslim dynasties in the Malay archipelago.
849 AH 1446 CE	Portugal claims ownership of the Region of Guinea, subsequently the Center of their slave trade on the West African coast. The matchlock, ignited from a smouldering length of rope, becomes the standard form of musket. The massive architecture of the Incas, consisting of finely dressed irregular blocks of stone, becomes a feature of Cuzco. The oldest surviving spring mechanism (enabling clocks to become small and portable) is put to work. A warrior King, Ewuare, establishes the forest Kingdom of Benin. Coffee, derived from wild plants in Ethiopia, is cultivated in Arabia. The Swedish Riksdag includes peasants as a fourth estate, alongside clergy, nobles and burghers. The caravel, a sailing ship developed in the Mediterranean and used down the West coast of Africa, is adapted by the Portuguese for Atlantic use. The French bring two small cannon on to the battlefield at Formigny, where they have a significant effect in achieving the French victory. The most sacred of the Inca divinities, Punchao, is symbolized by a great golden disc representing the sun. Francesco Sforza, a soldier of fortune, wins power in Milan.
849 AH 1446 CE	Herat, under Timurid Princes, succeeds Tabriz as the main Center of Persian art. Christian boys, trained as slaves in the personal service of the Turkish Sultan, acquire considerable power as the Elite Corps of Janissaries.
851 AH 1447 CE	**Wisaal Hazrāt Khwaja Ya'qūb al Charkhi رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ قدس الله السرح العزيز.** **He wrote some books and short Treatises (Risalah), listed here:** **1. Tafsir Hazrāt Ya'qub Charkhi رحمة الله وَتَعَالٰى عليه (Persian). تفسير يعقوب چرخي.**[26] **2. Risalah Na'iyah (رساله نائيه).**[27] **3. Risalah Unsiyyah (رساله اُنسيه).**[28]

[26] This is a Tafsīr (exegesis) of the first chapter Fateha and the last two Ajza of the Holy Qurʾān. Completed in 851 AH (1447), it has been published multiple times. First published probably in 1891 in Lucknow, the recent Farsi edition was published in 2004 by Ar Rahim Academy, Azamnagar, Karachi. A number of Urdu translations are also published, most recently by Zia ul Qurʾān Publications Lahore which is also available on maktabah.org. Another translation with research notes was done by Muhammad Nazir Ranjha and published in 2005. It is available here.

[27] This is a commentary over the preface of Masnavi, the great book of Persian poetry by Hazrāt Maulana Jallaluddin Rumi رحمة الله وَتَعَالٰى عليه. The Farsi edition was first published in 1336 AH by Anjuman-e Tarikh-e Afghanistan, Kabul. Its Urdu translation by Muhammad Nazir Ranjha was published in 1978 by Islamic Book Foundation Lahore, second edition was published in 2004.

[28] This contains merits of keeping Wuzu at all times, merits of Zikr al Khafi according to the Naqšhbandi method, merits of Nawāfil, and some quotes (sayings) of Hazrāt Khwaja Baha'uddin Naqshband رحمة الله وَتَعَالٰى عليه and Khwaja Ala'uddin Attar رحمة الله وَتَعَالٰى عليه, May Allah سُبْحَانَهُ وَتَعَالٰى be Pleased with them. Its Urdu translation by Muhammad Nazir Ranjha, accompanied with the original Persian text, is published and available at maktabah.org. It is also included in the book Risāil Hazrāt Maulana Ya'qūb Charkhī رحمة الله وَتَعَالٰى عليه published by Ranjha in 2009. Another Urdu translation by Iqbal Ahmad Faruqi is published in a collection of Naqšhbandi writings and is available here.

4. Sharah Rubai Hazrāt Abu Saeed Abu al Khair رحمـة الله وَتَعَـالَىٰ عليه (Jamāliah or Hūrāiya شرح رباعي ابو سعيد ابي الخير، جماليه، حورائيه).[29]
5. Risalah Abdaliah (رساله ابداليه).[30]
6. Sharh Asma Allah (شرح اسماء الحسنىٰ) سُبْحَانَهُ وَتَعَالَىٰ.[31]
7. Tariqah Khatm Ahzab (طريقه ختم احزاب).[32]
8. Risalah about signs of Qiyamah (رساله درباره اصحاب و علامات قيامت).[33]
9. Translation of Holy Qurʾān into Tajik.[34]

Hazrāt Ubaidullah al Ahrar رحمة الله وَتَعَالَىٰ عليه reported that Hazrāt Ya'qub رحمة الله وَتَعَالَىٰ عليه said to him: "O my Son, I received an order from Hazrāt Shah Naqshband رحمة الله وَتَعَالَىٰ عليه to accompany Hazrāt Sheikh Ala'uddin al Attar رحمة الله وَتَعَالَىٰ عليه after his (Hazrāt Shah Naqšhbandi's رحمة الله وَتَعَالَىٰ عليه) By the order of my Sheikh رحمـة الله وَتَعَالَىٰ عليه I was in his company as his Murid from the time of Hazrāt Baha'uddins رحمة الله وَتَعَالَىٰ عليه Passing Away until Hazrāt Alauddin's رحمـة الله وَتَعَـالَىٰ عليه Passing Away in Jaganyan in Bukhara. By the Blessing of his Companionship my State was elevated and my training completed."

Hazrāt Ubaidullah al Ahrar رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ said that Hazrāt Sheikh Ya'qūb al Charkhi رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ and Hazrāt Sheikh Zainuddin al Khawafi رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ were like Brothers when they studied together in Egypt under the teaching of the Scholar, Hazrāt Sheikh Shahabuddin ash Shirawani رحمة الله وَتَعَالَىٰ عليه. Hazrāt Sheikh Zainuddin رحمة الله وَتَعَالَىٰ عليه said that Hazrāt Sheikh Ya'qūb al Charkhi رحمة الله وَتَعَالَىٰ عليه used to disappear and appear during his lectures. This miracle symbolizes the State of complete self-effacement into the Presence in Allah سُبْحَانَهُ وَتَعَالَىٰ Almighty. This was his state in Egypt, until he came and followed Hazrāt Shah Naqshband رحمة الله وَتَعَالَىٰ عليه, and then he reached a State of perfection.

He Passed Away in the village of Hulgatu on 5 Safar, 851 AH. He had many Khalifas. He passed the Secret of the Order to Hazrāt Sheikh Ubaidullah al Ahrar رحمة الله وَتَعَالَىٰ عليه, May Allah سُبْحَانَهُ وَتَعَالَىٰ Bless his Secret.[35] [36]

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[29] This manuscript is kept in the Markaz Tahqīqāt Fārsi Iran wa Pakistan (Center for Persian Research in Iran and Pakistan). This is a commentary of a poem of Sheikh Abu Saeed Abu al-Khair رحمة الله وَتَعَالَىٰ عليه. This was published in a magazine, and its Urdu translation was done by Muhammad Nazeer Ranjha and included in the book Seh Risail Hazrāt Maulana Yaqūb Charkhi رحمـة الله وَتَعَـالَىٰ عليه (three writings of Hazrāt Maulana Yaqub Charkhi رحمـة الله وَتَعَـالَىٰ عليه), published in 1998 by Akhlāq Ahmad Academy, Lahore. Farsi text with Urdu translation are included in Risāil Hazrāt Maulana Ya'qūb Charkhī رحمة الله وَتَعَالَىٰ عليه published by Ranjha in 2009.

[30] Written in Farsi, this is a description of the existence of Saints and their spiritual posts. Persian edition was published in June 1978 with research by Muhammad Nazeer Ranjha, and its Urdu translation by Ranjha was also published in the same year by Islamic Book Foundation Lahore. Farsi text with Urdu translation are included in Risāil Hazrāt Maulana Ya'qūb Charkhī published by Ranjha in 2009.

[31] This contains benefits and merits of the blessed Names of Allah سُبْحَانَهُ وَتَعَالَىٰ (Asmā Allah سُبْحَانَهُ وَتَعَالَىٰ). Handwritten manuscripts are available in some libraries but publication is not known. However its Urdu translation by Muhammad Nazir Ranjha was published in 1995 from Lahore. Farsi text with Urdu translation are included in Risāil Hazrāt Maulana Ya'qūb Charkhi رحمة الله وَتَعَالَىٰ عليه published by Ranjha in 2009.

[32] Hazrāt Khwaja Yaqub Charkhi رحمـة الله وَتَعَالَىٰ عليه wrote this treatise on the method of reciting the complete Holy Qurʾān, narrating from Hāfiz ad Dīn Bukhārī. Its Farsi text and Urdu translation by Muhammad Nazeer Ranjha has been published in 1998 by Akhlaq Ahmad Academy, Lahore, included in the book Seh Risail Hazrāt Maulana Yaqūb Charkhi رحمـة الله وَتَعَـالَىٰ عليه (three writings of Hazrāt Maulana Yaqub Charkhi). Farsi text with Urdu translation are included in Risāil Hazrāt Maulana Ya'qūb Charkhī رحمة الله وَتَعَالَىٰ عليه published by Ranjha in 2009.

[33] A Manuscript of this Farsi article is known to exist in Tashkent and Tehran, with some damage to starting pages.

[34] Some newspapers reported (in 1982) that a Tajik translation of the Holy Qurʾān was published in Soviet Tajikistan, done by Hazrāt Maulana Ya'qub Charkhi رحمة الله وَتَعَالَىٰ عليه. This has not been verified through any reliable source.

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18. Hazrāt Khwaja Nassiruddin Ubaidullah Ahrar رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ قدس الله السرح العزيز. Naqšhbandiya Khalifa.

He narrates:

"One day while in a Spiritual State, I went to visit the grave of Hazrāt Sheikh Abi Bakr al-Kaffal رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ. I took a nap and I had a vision. I saw Hazrāt Isa عليه سلم in the vision. I rushed to bow down and kiss his feet. He raised my head and said, 'O my Son, don't become sad, I am taking the responsibility of raising you and educating you.' That vision ended. I related the vision to many people. One of them was an expert in the interpretation of spiritual states. He explained it this way: 'You are going to be very high in the science of medicine.' I didn't like his explanation. I told him, 'I know better what the vision represents: Hazrāt Isa عليه سلم, Peace and Blessings of Allah سُبْحَانَهُ وَتَعَالَىٰ be upon him, in spiritual knowledge, represents the state of the Living Ones. Anyone who reaches that state among the Saints will be given the title of Isavi, which means Living One. Allah سُبْحَانَهُ وَتَعَالَىٰ mentioned in the Holy Qur'an a verse describing them,

وَلَا تَحْسَبَنَّ ٱلَّذِينَ قُتِلُوا۟ فِى سَبِيلِ ٱللَّهِ أَمْوَٰتًۢا ۚ بَلْ أَحْيَآءٌ عِندَ رَبِّهِمْ يُرْزَقُونَ

Never think of those Martyred in the cause of Allah سُبْحَانَهُ وَتَعَالَىٰ as dead. In fact, they are alive with their Lord, well provided for. [3:169].

Since he promised to raise me in that line, it means that I am going to reach the state of the Living Hearted.' It was not much longer before I received that state from Hazrāt Isa عليه سلم in my heart."

"I saw the Prophet, Muhammad صلى الله وَتَعَالَىٰ عليه و آله وسلم, in a grand vision. He was accompanied by a very large crowd, standing at the foot of a mountain. He looked at me and he said, 'Ya Ubaydullah, lift up this mountain and take it up to that other mountain.' I knew that no one can carry a mountain, but it was a direct order from the Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم. I lifted that mountain and I carried it to the place he asked me. Then the Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم looked at me and said, 'I knew that this power was in you. I wanted people to know about it and to see the power you are carrying.' From this I knew that I would be the means of guiding a great many people to this Way."

"One night I saw Hazrāt Shah Naqshband رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ come to me and work on my internal state. When he went, I followed him. He stopped and looked at me. He said, 'May Allah سُبْحَانَهُ وَتَعَالَىٰ Bless you my Son. You are going to have a very high position.'"

"I followed the Qutb (Spiritual Pole) Hazrāt Nizamuddin al-Khamush رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ in Samarqand. Then I went to Bukhara, when I was 22 years of age, where I met the great Knower, Hazrāt Sheikh Sirajuddin al-Birmisi رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ. He lived four miles from Bukhara. When I visited him he looked at me intensely and he wanted me to stay with him. But my heart was telling me to travel to Bukhara. I only stayed with him briefly. He used to work in the day making clay pots and at night he used to sit in his prayer room, on

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book The Naqšhbandi Sufi Way; Published and Distributed by *KAZI Publications*, Inc. [src: *http://naqshbandi.org/chain/names.htm*] https://www.naqshbandi.uk/naqshbandi-mujadidi/yaqub-charkhi-ra/142-hazrat-yaqub-charkhi

[36] Extracts from The Naqšhbandi Sufi Way – History and Guidebook of the Saints of the Golden Chain© by Sheikh Muhammad Hisham Kabbani رحمة الله وَتَعَالَىٰ عليه.

	the floor. After finishing his 'Isha prayer, he would sit until Fajr. I never saw him sleep during the day or the night. I stayed with him seven days, and never did I see him sleep. He was one of the most advanced in both external and internal knowledge." **"Then I moved to Bukhara, where I kept company with Hazrāt Sheikh Amiduddin ash-Shashi رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ and with Hazrāt Sheikh Alauddin al-Ghujdawani رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ. They were among the followers of Hazrāt Shah Naqshband رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ, Hazrāt Alauddin al-Attar رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ and Hazrāt Yacqub al-Charkhi رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ. Hazrāt Sheikh Alauddin al-Ghujdawani رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ would sometimes disappear completely while lecturing, and then he would reappear. He had an excellent way of speaking. He never stopped making Zikr and struggling with his self. I met him when he was 90 years of age and I used to frequent his company. One day I went for a walk to the grave of Hazrāt Shah Naqshband رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ. When I came back I saw Hazrāt Sheikh Alauddin al-Ghujdawani رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ coming halfway to meet me. He said, 'I think it is better that you stay with us tonight.' We prayed Isha, he offered me dinner, and then he said to me, 'O my Son, let us keep this night alive.' He sat cross-legged and I sat behind him. He was in perfect meditation and Zikr and he never moved right or left. I know through my spiritual knowledge, that a person in that state must be in complete Presence and Vision of the Divine. I was surprised that at his age of 90 years, he did not feel tired. I myself, by midnight, began to feel exhausted. So I began to make litle sounds, hoping he would give me permission to stop. He ignored me. Then I stood up to attract his attention, but he still ignored me. Then I felt shy and I went back to my place and sat again. At that time I experienced a vision in which he was pouring into my heart the secret of the Knowledge of Firmness and Constancy (at-Tamkin). From that time on, I felt that whatever difficulty came my way, I would be able to carry it without any disturbance.** **I realized that this Order is based completely on the support of the murid by the Sheikh. He taught me a lesson that one must struggle to keep firm and constant in the Zikr, because whatever you acquire easily, without difficulty, will not stay with you. Whatever you earn by the sweat of your brow, however, will stay with you."** **He was the Pole of the Circle of the Knowers of Allah سُبْحَانَهُ وَتَعَالٰى, an Ocean of Knowledge which would never be exhausted, even though all of creation were to drink from it to quench their spiritual thirst. He was a King who owned the pure light of the Unique Essence and released it from its captivity in the Hidden to spread it among all Knowers. He unveiled the hidden side of the moons of the Attributes of the Lord from the cradle until his perfected state. He was given authority as a youth and set to work to receive the Secret of Secrets and to unveil the Veils. He never looked at a worldly desire. He progressed until he reached the highest states of sainthood, where knowledge of the Essence of the Unseen is bestowed and the secret of Absolute Nihility becomes revealed. Then he travelled on from Absolute Nihility to Absolute Light. Allah سُبْحَانَهُ وَتَعَالٰى revived this Order through him during his time and He supported him with His Favor. He made him a golden link in this Golden Chain, and He made him one of the most elevated inheritors of the Prophet**

	صلی اللہ وَتَعَالٰی علیہ و آلہ وسلم. **Hazrāt Sheikh Ubaydullah رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ tried his best to wash from the hearts of people the dirt and darkness that had covered them. He became a sun to light the way of the seekers to the state of Certainty and the Hidden Treasure of Spiritual Knowledge.**
851 – 855 AH 1447 – 1451 CE	**Sultan Muhammad** (c.1418 – 1452 CE) was the Timurid Ruler of Persia and Fars from around 1447 CE until his death. He was the Son of Baysunghur Son of Shah Rukh. During the last years of Shah Rukh's reign, Sultan Muhammad raised a revolt in the Western provinces of the Timurid Empire. Shah Rukh was able to stop the revolt and capture many of its supporters in 1446 CE, but Sultan Muhammad took refuge in Luristan. Following his Grandfather's death, Sultan Muhammad returned from Luristan and from there assumed control of central Persia. Together with his half-Brother Abul-Qasim Babur Mirza of Khurasan and uncle Ulugh Beg of Transoxiana, he became one of the three most powerful Rulers of the splintering empire. Sultan Muhammad, eager to expand his domain, soon started a war with Mirza Abul-Qasim Babur and invaded Khurasan. At first the Campaign went well; in 1450 CE he defeated his Brother at Mashhad, following which the latter yielded some of his lands to him. Things soon turned south, however, and he was captured by Mirza Abul-Qasim Babur, who had him executed. Mirza Abul-Qasim Babur then took over Sultan Muhammad's territories, but soon lost them to the Qara Qoyunlu Turkmen under Jahan Shah. His Son was Yadgar Muhammad Mirza, who would become Ruler of Khorasan for 6 weeks.
851 – 853 AH 1447 – 1449 CE	**Mīrzā Muhammad Tāraghay bin Shāhrukh** better known as **Ulugh Beg** (22 March 1394 CE – 27 October 1449 CE), was a Timurid Sultan, as well as an astronomer and mathematician. Ulugh Beg was notable for his work in astronomy-related mathematics, such as trigonometry and spherical geometry, as well as his general interests in the arts and intellectual activities. It is thought that he spoke five languages: Arabic, Persian, Turkic, Mongolian, and a small amount of Chinese. During his rule (first as a Governor, then outright) the Timurid Empire achieved the cultural peak of the Timurid Renaissance through his attention and patronage. Samarkand was captured and given to Ulugh Beg by his Father Shah Rukh. He built the great Ulugh Beg Observatory in Samarkand between 1424 CE and 1429 CE. It was considered by scholars to have been one of the finest observatories in the Islamic world at the time and the largest in Central Asia. Ulugh Beg was subsequently recognized as the most important observational astronomer from the 15th Century by many scholars. He also built the Ulugh Beg Madrasah (1417–1420 CE) in Samarkand and Bukhara, transforming the cities into cultural centers of learning in Central Asia. However, Ulugh Beg's scientific expertise was not matched by his skills in

Governance. During his short reign, he failed to establish his power and authority. As a result, other Rulers, including his family, took advantage of his lack of control, and he was subsequently overthrown and assassinated.

As a child he wandered through a substantial part of the Middle East and India as his Grandfather expanded his conquests in those areas. After Timur's death, Shah Rukh moved the Empire's Capital to Herat (in modern Afghanistan). Sixteen-year-old Ulugh Beg subsequently became the Governor of the former Capital of Samarkand in 1409 CE. In 1411 CE, he was named the sovereign Ruler of the whole of Mavarannahr.

Science.

The teenage Ruler set out to turn the City into an intellectual center for the empire. Between 1417 CE and 1420 CE, he built a *madrasa* ("university" or "institute") on Registan Square in Samarkand (currently in Uzbekistan), and he invited numerous Islamic astronomers and mathematicians to study there. The *Madrasa* building still survives. Ulugh Beg's most famous pupil in astronomy was Ali Qushchi (died in 1474 CE). Qadi Zada al-Rumi was the most notable teacher at Ulugh Beg's Madrasa and Jamshid al-Kashi, an Astronomer, later came to join the staff.

Astronomy.

Astronomy piqued Ulugh Beg's interest when he visited the Maragheh Observatory at a young age. This observatory, located in Maragheh, Iran, is where the well-known astronomer Nasir al-Din al-Tusi practiced.

In 1428 CE, Ulugh Beg built an enormous observatory, similar to Tycho Brahe's later Uraniborg as well as Taqi al-Din's observatory in Constantinople. Lacking telescopes to work with, he increased his accuracy by increasing the length of his sextant; the so-called *Fakhri* sextant had a radius of about 36 meters (118 feet) and the optical separability of 180" (seconds of arc). The Fakhri sextant was the largest instrument at the observatory in Samarkand (an image of the sextant is on the side of this article). There were many other astronomical instruments located at the observatory, but the Fakhri sextant is the most well-known instrument there. The purpose of the Fakhri sextant was to measure the transit altitudes of the stars. This was a measurement of the maximum altitude above the horizon of the stars. It was only possible to use this device to measure the declination of celestial objects. The image, which can be found in this article, shows the remaining portion of the instrument, which consists of the underground, lower portion of the instrument that was not destroyed. The observatory built by Ulugh Beg was the most pervasive and well-known observatory throughout the Islamic world.

With the instruments located in the observatory in Samarkand, Ulugh Beg composed a star catalog consisting of 1018 stars, which is eleven fewer stars than are present in the star catalog of Ptolemy. Ulugh Beg utilized dimensions from al-Sufi and based his star catalog on a new analysis that was autonomous from the

data used by Ptolemy. Throughout his life as an astronomer, Ulugh Beg came to realize that there were multiple mistakes in the work and subsequent data of Ptolemy that had been in use for many years.

Using it, he compiled the 1437 CE *Zij-i-Sultani* of 994 stars, generally considered the greatest star catalog between those of Ptolemy and Tycho Brahe, a work that stands alongside Abd al-Rahman al-Sufi's *Book of Fixed Stars*. The serious errors which he found in previous Arabian star catalogs (many of which had simply updated Ptolemy's work, adding the effect of precession to the longitudes) induced him to redetermine the positions of 992 fixed stars, to which he added 27 stars from Abd al-Rahman al-Sufi's catalogue *Book of Fixed Stars* from the year 964 CE, which were too far south for observation from Samarkand. This catalogue, one of the most original of the Middle Ages, was first edited by Thomas Hyde at Oxford in 1665 CE under the title *Tabulae longitudinis et latitudinis stellarum fixarum ex observatione Ulugbeighi* and reprinted in 1767 CE by G. Sharpe. More recent editions are those by Francis Baily in 1843 CE in *vol. xiii* of the *Memoirs of the Royal Astronomical Society* and by Edward Ball Knobel in *Ulugh Beg's Catalogue of Stars, Revised from all Persian Manuscripts Existing in Great Britain, with a Vocabulary of Persian and Arabic Words* (1917 CE).

In 1437 CE, Ulugh Beg determined the length of the sidereal year as 365.2570370. d = 365d 6h 10m 8s (an error of +58 seconds). In his measurements over the course of many years he used a 50 m high gnomon. This value was improved by 28 seconds in 1525 CE by Nicolaus Copernicus, who appealed to the estimation of Thabit ibn Qurra (826–901 CE), which had an error of +2 seconds. However, Ulugh Beg later measured another more precise value of the tropical year as 365d 5h 49m 15s, which has an error of +25 seconds, making it more accurate than Copernicus's estimate which had an error of +30 seconds. Ulugh Beg also determined the Earth's axial tilt as 23°30'17" in the sexagesimal system of degrees, minutes and seconds of arc, which in decimal notation converts to 23.5047°

Mathematics.

In mathematics, Ulugh Beg wrote accurate trigonometric tables of sine and tangent values correct to at least eight decimal places.

War of Succession and Death.

In 1447 CE, upon learning of the death of his Father Shah Rukh, Ulugh Beg went to Balkh. Here, he heard that Ala al-Dawla, the Son of his late Brother Baysunghur, had claimed the rulership of the Timurid Empire in Herat. Consequently, Ulugh Beg marched against Ala al-Dawla and met him in battle at Murghab. He defeated his Nephew and advanced toward Herat, massacring its people in 1448 CE. However, Abul-Qasim Babur Mirza, Ala al-Dawla's Brother, came to the latter's aid and defeated Ulugh Beg.

Ulugh Beg retreated to Balkh where he found that its Governor, his oldest

	Son Abdal-Latif Mirza, had rebelled against him. Another civil war ensued. Abdal-Latif recruited troops to meet his Father's Army on the banks of the Amu Darya river. However, Ulugh Beg was forced to retreat to Samarkand before any fighting took place, having heard news of turmoil in the City. Abdal-Latif soon reached Samarkand and Ulugh Beg involuntarily surrendered to his Son. Abd-al-Latif released his Father from custody, allowing him to make pilgrimage to Mecca. However, he ensured Ulugh Beg never reached his destination, having him, as well as his Brother Abdal-Aziz assassinated in 1449 CE. Eventually, Ulugh Beg's reputation was rehabilitated by his Nephew, Abdallah Mirza (1450–1451 CE), who placed his remains at Timur's feet in the Gur-e-Amir in Samarkand, where they were found by Soviet archaeologists in 1941 CE.

Rukn-ud-din Ala al-Dawla Mirza, also spelt Ala ud-Dawla and Ala ud-Daula, (1417 – 1460 CE) was a Timurid Prince and a Grandson of the Central Asian Ruler Shah Rukh. Following his Grandfather's death, Ala al-Dawla became embroiled in the ensuing succession struggle. Though he initially possessed a strategic advantage, he was eventually overtaken by his more successful rivals. Ala al-Dawla died in exile after numerous failed attempts to gain the Throne.

Ala al-Dawla was born in Herat in June/ July 1417 CE, the eldest Son of Baysunghur Mirza, as well as the only one born of a free Wife. His Father was himself a Son of the Timurid Sultan Shah Rukh. His Mother, Jan Malik Agha, a Daughter of the Timurid officer Amir Chulpan Qauchin, had been previously married to Baysunghur's Cousin Iskandar Mirza. Unlike his younger Brothers, Ala al-Dawla was raised at the royal Court alongside his Cousin Abdal-Latif Mirza by their grandmother, the empress Gawhar Shad. It is likely that she and Shah Rukh were grooming the boys, the firstborns of their two eldest sons, as potential successors to the Throne. However, Ala al-Dawla quickly emerged as his grandmother's favourite.

Upon Baysunghur's premature death in 1433 CE, Ala al-Dawla, then sixteen years old, inherited his Father's position as *amir-e diwan*, as well as his post as Governor of Mazandaran, a strategic position and important in the empires defence against Uzbek tribes. However, the Prince's focus appears to have been more on the affairs of the royal Court rather than his official posting. The following year, he participated in his Grandfather's third Campaign in Azerbaijan against the Qara Qoyunlu. When Shah Rukh fell ill in 1444 CE, Gawhar Shad, anticipating his death, pushed the powerful Amir Firuzshah to support Ala al-Dawla's succession to the Throne, angering the other Princes. When Shah Rukh recovered from his illness and learned of this, he rebuked Firuzshah, who was unable to bear the disgrace and subsequently died of illness.

War of Succession.

Shah Rukh died of illness in his winter quarters in Rayy soon after putting down the revolt of another Grandson, Sultan Muhammad, in March 1447 CE. Gawhar Shad, who had been with him, quickly dispatched a message to Ala al-Dawla, who had been left as Shah Rukh's deputy in Herat, informing him of the Sultan's death. However, whilst she and Abdal-Latif were escorting the body back to Herat for burial, the latter turned on his grandmother, taking both her and the corpse hostage. His reasons for this are uncertain, with it being possible that he was attempting to preempt Ala al-Dawla and advance his own claims to the Throne. Alternatively, this may have been part of a pre-arranged plan to support the claims of his Father Ulugh Beg, who was by this point Shah Rukh's last surviving Son. Ala al-

Dawla, who had been biding his time in Herat, declared himself Sultan upon learning of the situation, and distributed his Grandfather's treasury among the troops. The Prince's soldiers then launched an attack against his renegade Cousin, freeing the dowager empress and rescuing his Grandfather's body, which he had buried in the Gawhar Shad Mausoleum in Herat.

Over the following few months, the various Regions of the Timurid Empire were parcelled off by Shah Rukh's descendants, with the respective Princes opting to remain cautious and defensive. During this time, Ala al-Dawla was in an enviable position, holding the wealthy Region of Khorasan, which included his Grandfather's former Capital of Herat. In addition to this, he commanded the allegiance of most of Shah Rukh's nobles, as well as enjoying the favour of the influential dowager empress Gawhar Shad.

The hiatus ended in May when Ulugh Beg, who was ruling from Samarqand, took Abu Bakr, Son of Muhammad Juki captive and stationed his own troops in Balkh, which had formerly been the latter's territory. When Ulugh Beg heard that Ala al-Dawla had gathered his Army in a move to block him, his amir's advised him to make peace with his Nephew. Ala al-Dawla, who had just learned that his Brother Abul-Qasim Babur was making raids near Herat, agreed to the proposal, allowing Ulugh Beg to keep much of Abu Bakr's former territories. As Ala al-Dawla marched to Mashhad to confront his Brother's Forces, the amirs of both Princes urged them to make an alliance, pointing out that Ulugh Beg was aiming for total conquest over his rivals. They agreed to a border at Khabushan and returned to their respective capitals.

In the winter of that year, Ala al-Dawla became embroiled in a quarrel with Abdal-Latif, who had been stationed in Balkh as his Father's Governor. Ala al-Dawla launched a Campaign against his Cousin and plundered the Region. Ulugh Beg used this as a pretext to attack and together with Abdal-Latif, he launched an invasion against his Nephew in the spring of 1448 CE. The two armies met in Tarnab, where Ala al-Dawla was defeated, forcing him to withdraw to Abul-Qasim Babur in Astarabad. Mashhad was occupied by Ulugh Beg's Forces, while Abdal-Latif conquered Herat. With this failure, Ala al-Dawla lost much support among his followers and never recovered his former pre-eminence. Even his grandmother Gawhar Shad appears to have doubted him, taking refuge instead with his Brother Sultan Muhammad in Isfahan, bringing with her many of her relatives, Nobles and a large number of troops.

By February 1449 CE, Abul-Qasim Babur had gained control of Herat, having earlier inflicted a defeat on Ulugh Beg. Though Ala al-Dawla was still with him at this point, Abul-Qasim Babur was now undoubtedly the more prominent of the two. In spite of this, Ala al-Dawla still remained a threat due to his popularity among the population of Khorasan as well as his receiving their grandmother's continued favour. Abul-Qasim Babur therefore opted to imprison him alongside his Son Ibrahim.

However, Ala al-Dawla soon escaped, fleeing first to Ghur and then to Sistan. When his Brother continued to pursue him, he retreated to Yazd, then held by Sultan Muhammad. Ala al-Dawla, alongside Gawhar Shad, encouraged Sultan Muhammad to march on Herat, which resulted in the defeat of Abul-Qasim Babur's Forces and the capture of the City. Like his Brother, Sultan Muhammad was concerned by Ala al-Dawla's continued support in the Region and sent him away to Kabul to act as Governor. However, by 1451 Ala al-Dawla had gained the support of the Arlat tribe, with whom he had marriage ties, allowing him to make another attempt for the Throne. Whilst Sultan Muhammad was absent fighting their Brother, Ala al-Dawla took control of Herat with the aid of the City's

population. Sultan Muhammad, then facing an insurgency amongst his nobles, was unable to counteract this, instead being forced to devote resources to reestablishing his control over his central territories. However, Abul-Qasim Babur used this opportunity to attempt to retake Herat himself. On his approach Ala al-Dawla retreated to Balkh, though even in his absence it required a long siege by Abul-Qasim Babur to gain the City's surrender.

In June of that year, Ala al-Dawla made a bid to capture Samarqand from Abdallah Mirza, who had taken the City following the deaths of Ulugh Beg and Abdal-Latif. Ala al-Dawla seized the cities of Shapurqan, Balkh and Hisar, from where he planned to launch his invasion. Abdallah marched out from Shahrisabz to meet him, though both armies separated without fighting, with each Ruler returning to their respective cities. Ala al-Dawla then followed with another attempt to take Herat, this time while in league with the Qara Qoyunlu, which also failed. This resulted in him being blinded by Abul-Qasim Babur as punishment.

Final Years and Death.

In the following years, Abdallah Mirza was executed by Abu Sa'id Mirza, a Grandson of Shah Rukh's elder Brother Miran Shah, while Sultan Muhammad was killed by Abul-Qasim Babur, who himself died in 1457 CE. The latter's successor, his eleven-year-old Son Mahmud, was driven out of Herat by Ala al-Daula's Son Ibrahim after a rule of only a few weeks. However, Ibrahim himself fled upon the approach of Abu Sa'id in July of that year, though the latter failed in capturing the City. These conflicts attracted the attention of Jahan Shah, the Ruler of the Qara Qoyunlu, who defeated Ibrahim near Astarabad, forcing him to withdraw to Herat, where he was soon joined by Ala al-Dawla and his Forces. However, neither had the strength to resist Jahan Shah and were forced to abandon the City, which was captured in June 1458 CE.

The following spring, the two Princes made an alliance with Sultan Sanjar, who was a Grandson of Shah Rukh's eldest Brother Umar Sheikh, against Abu Sa'id. The two Forces met in the Battle of Sarakhs, where Abu Sa'id emerged victorious. While Sultan Sanjar was captured and executed, Ala al-Dawla and his Son escaped, though Ibrahim died only a few months later. Ala al-Dawla himself died in 1460 CE, while in exile in the Caspian province of Rostamdar. He was buried in the Gawhar Shad Mausoleum complex in Herat.

853 AH 1449 CE	**Wisaal Hazrāt Syed Ahmad Jillani رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ Bin Hazrāt Mir Syed Hasan رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ.** **Yet another of the Descendants of Hazrāt Qutb e Rabbani, Abdul Qadir Jillani رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ, he was born in Baghdad Sharif and educated by his Father Hazrāt Mir Syed Hasan رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ who Gave him The Robe of Permission (Khilafat) upon attaining to Perfection.** **He was a renowned Scholar, known for his Remembrance and Teachings.**[37] **The only Son about whom details are provided was Hazrāt Hafiz Syed Mohammad Ibrahim رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ.** **Only one of the names of his many Khalifas survives as transcribed below.** **He Passed Away in Baghdad Sharif on the 19th of Moharram 853 AH.**
	25. Hazrāt Mihaj al Abideen Shah Bahāuddīn Shattari bin Hazrāt Ibraheem

[37] Umda tul Sahaif Fe Haal Ahl al Kashf wal Marifat, pg. 174.

	Shattari Junaidi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ. Qadriya Razzaqiya Sillsila. **He was Born in Sir Hind, India in a Town named Junaid, His Father's name was Hazrāt Ibrahim Bin Ataullah Ansari Shattari Junaidi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ.** **While on Haj he met Hazrāt Syed Ahmad Jillani رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ in the Haramain Sharifain and took Ba'ait there. He was taught the Awraad and Ashghaal of the Qadriya Razzaqiya Sillsila and Awarded with Khilafat.**[38] **He was a Sahib e Haal (Master of States) and Exhibited Many Karaamat (Minor Miracles attributed to Saints).** **He arrived in Mandu during the Reign of Sultan Ghiyasuddin Bin Sultan Mohammad Khilji. Many people were attracted to his Personality and took Ba'ait with him, thus he spread the Qadriya Razzaqiya Sillsila Far and Wide in India.** **He authored a Book for his Khalifa Hazrāt Sheikh Ibrahim Moin al Airji رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ named 'Risala Fe Al Azkaar wal Ashghaal.' This has been mentioned by Hazrāt Abdul Huq Mohaddis Dehlvi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ in his Famous Book, Akhbaar al Akhyaar.** **Another Book entitled 'Risala Shattariya', mentions that there are as many Paths to Attain unto Allah سُبْحَانَهُ وَتَعَالٰی as there are Human Souls. Of these three are more famous and are The Firts Method is called Tariqa Akhyar and consists of Prayers, Fasting, Hajj, Reciting the Holy Quran and Jehad (Holy War). Those who travel this long and laborious Path often miss the Mark and very few Attain their Goal.** **The second Path is called the Tarqqa Abrar. Here in order to Elevate Their Manners, Cleanse their Egos and Hearts and Purify their Souls through Concentration, Streneous Efforts and Exercises. The People who use this Path and much more probable to Attain the Goal.** **The Third Path is termed Tariqa Shattariya. He claims that the People who adopt this Path Attain those Stations in the very start of their Spiritual Journeys as compared to those that are the Culmination of those who adopt the former two Paths. This Tareeqa is Based upon ten Principles:** **1. Repentance from All that is Other Than Allah سُبْحَانَهُ وَتَعَالٰی.** **2. Asceticism as a means of denial of All Worldly Attractions and Pleasures, whether big or small.** **3. Trust in Allah's سُبْحَانَهُ وَتَعَالٰی Bounty and turning Away from all Worldly Means.** **4. Abstinence to refrain from all desires of the Flesh.** **5. Seclusion from meeting with People akin to Death when you are no longer able to meet anyone.** **6. Steadfastness With Truth turning aside from all that leads to opposition of Truth.** **7. Patience under Trials and Tribulation.**

[38] Akhbaar al Akhyaar (Persian) pgs. 189-190, Khazina tul Asfiya, pg. 115.

	8. Acquiescence to Fate and Satisfaction with the Decrees of what comes to Pass. **9. Remembrance leaving even mention of all but Allah سُبْحَانَهُ وَتَعَالَىٰ.** **10. Meditation in a manner to transcend all desire, thought and action.** **After this Hazrāt Shah Bahāuddīn Shattari رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ elaborates the Recitation of The Attributes (Names) of Allah سُبْحَانَهُ وَتَعَالَىٰ.** **He Teaches that there are Three Kinds of Attributes, Attributes of Majesty (Jallali), Atributes of Beauty (Jamali) and Those that are a Combination of Both (Mushtariq). When the Disciple sees Traces of Arrogance or Pride within himself, he should Recite a Jallali Attribute Like Ya Qahar (The All Prevailing) The One who has the Perfect Power and is not Unable over anything, Ya Jabbar (The All Compelling) The One that nothing happens in His Dominion except that which He Willed, Ya Mutakabbir (The Dominant One) The One who is clear from the attributes of the creatures and from resemblance them. After these traces are withdrawn, he should recite the Attributes of Beauty like Ya Maalik (The Lord) The Sovereign Lord, The One with the complete Dominion, the One Whose Dominion is clear from Imperfection, Ya Quddūs (The Most Sacred, The Most Holy), The one who is Pure, so far removed of any imperfection. He has no shortcomings, evil is not attributed to Him, or Ya Haleem (The Clement One) The Forebearing, The One who delays the Punishment for those who deserve it and then He might Forgive them. When he arrives at Steadfastness, he is advised to Recite the Mushtariq or Combined Attributes like Ya Momin (The Infuser of Faith) The One who Witnessed for Himself that no one is Allah سُبْحَانَهُ وَتَعَالَىٰ but Him. And He Witnessed for His believers that they are truthful in their belief that no one is Allah سُبْحَانَهُ وَتَعَالَىٰ but Him, Ya Muhayymin (The Guardian) The One who Witnesses the saying and deeds of His creatures.**
853 – 854 AH 1449 – 1450 CE	Abdal-Latif Mirza was the Great-Grandson of Central Asian Emperor Timur. He was the third Son of Ulugh Beg, Timurid Ruler of Transoxiana (modern Uzbekistan, Tajikistan and parts of Turkmenistan, Kyrgyzstan and Kazakhstan). Early Years. Having been given the governorship of Balkh, Abdal-Latif Mirza served under his Father. During the succession struggle that followed the death of Shah Rukh, he occupied Herat, although after Ulugh Beg left the City at the end of 1448 CE it was conquered by Abul-Qasim Babur Mirza. Abdal-Latif Mirza did not remain loyal to his Father. Angry over the fact that he was to be passed over in the transfer of rule of Samarkand, he revolted while Ulugh Beg was marching to retake Khorasan. He defeated his Father at Dimashq, near Samarkand, in the fall of 1449 CE. Ulugh Beg later decided to surrender himself, and Abdal-Latif Mirza granted him permission to take a pilgrimage to Mecca, but while Ulugh Beg was on his way

	he was murdered by his Son on the latter's order. This earned Abdal-Latif Mirza the infamous nickname "Pidarkush" (from Persian "killer of his Father"). A few days later he also had his Brother 'Abd al-'Aziz killed. Death. In this manner he became Ruler of Transoxiana. A somewhat pious person, he gained the support of the local Religious groups, but this did not save him from a conspiracy hatched against him by the amirs. His reign lasted for only six months. He was succeeded by his Cousin Abdullah Mirza.
853 – 861 AH 1449 – 1457 CE	**Abul-Qasim Babur Mirza** was a Timurid Ruler in Khurasan (1449–1457). He was the Son of Ghiyath-ud-din Baysunghur ibn Shah Rukh Mirza, and thus a Great-Grandson of Amir Timur. Babur was one of the many people involved in the succession struggle that took place during Shah Rukh's last years. Together with Khalil Sultan (a great-Great-Grandson of Timur), he plundered the baggage-train of the Army and then made his way to Khurasan. Meanwhile, Ulugh Beg also invaded Khurasan in 1448 CE in an attempt to defeat Ala al-Dawla Mirza, who held Herat. Ulugh Beg defeated him at Tarnab and took Mashhad, while his Son Abdal-Latif Mirza conquered Herat. Ala al-Dawla Mirza fled to South-Western Afghanistan. However, Ulugh Beg felt Transoxiana, where he had already ruled for decades, to be more important, and soon left the area. On the way back, Babur sent a force that inflicted heavy losses on his Army. With a power vacuum now in Khurasan, Babur quickly seized control. Mashad and Herat fell to him in 1449 CE. Ala al-Dawla Mirza occasionally raided the area but was not a significant factor. Together with Ulugh Beg and Sultan Muhammad (who gained control of central Persia), Babur became one of the three important Timurid Rulers. This balance of power was soon upset by Sultan Muhammad, who invaded Khurasan. The Campaign started out badly for Babur, with a defeat at Mashad in March 1450 CE convinced him to cede parts of his territory. However, Babur soon recovered and took Sultan Muhammad prisoner, and then executed him. He then marched to Shiraz to take control of Sultan Muhammad's lands. At this point Jahan Shah of the Black Sheep Turkmen ended his loyalty to the Timurids. He quickly put Qum and Saveh to siege. Babur began to march against him but was forced to return to Herat, due to the overwhelming superiority of the Black Sheep's armies and a plot hatched against him by Ala al-Dawla Mirza. Most of Persia was taken from the Timurids by 1452 CE, with the exception of Abarquh, which was conquered by the Black Sheep in 1453 CE. While Kirman was temporarily conquered some time later and a few attempts were made to seize Ray, Persia as a whole was never retaken by the Timurids. In 1454 CE Babur invaded Transoxiana, then under the control of Abu Sa'id Mirza in retaliation for the latter's seizure of Balkh. He quickly laid siege

	to Samarkand. The conflict between the two soon ended, however, with the Oxus River agreed to as the border. This remained in effect until Babur's death in 1457 CE. He was succeeded by his Son Mahmud.
854 AH 1450 CE	Printing Press Invented- Johannes Gutenberg invented the Printing Press. The invention of the press revolutionized communication and education, allowing the development of newspapers, as well as reasonably priced books. The first product of the Press was the Gutenberg Bible.
854 – 855 AH 1450 – 1451 CE	'**Abdullah Mirza** was a short-lived Ruler of the Timurid Empire, which encompassed the territory shared by present-day Iran, Afghanistan, Pakistan, along with substantial areas of India, Mesopotamia and Caucasus. As a member of the Timurid dynasty, Abdullah Mirza was a Great-Grandson of Timur, a Grandson of Shah Rukh and a Son of Ibrahim Sultan. Granted the governorship of Fars by his Grandfather, Abdullah Mirza found his position threatened by his Cousin Sultan Muhammad during the 1447 CE succession crisis which followed Shah Rukh's death, and was forced to abandon the province. As a supporter of Ulugh Beg, he was imprisoned by 'Abd al-Latif following the latter's rise to power. When 'Abd al-Latif was murdered, he was released and made Ruler of Samarkand, for which he was forced to lavish money upon the troops that supported him. Despite this, he did not enjoy widespread popularity. During his relatively brief reign, a revolt created by Sultan Muhammad's Brother Ala al-Dawla Mirza did not seriously threaten him, but a rising initiated by Abu Sa'id Mirza, whose home base, at the time, was in Bukhara, proved to be fatal. Marching from Tashkent to Samarkand with the support of Abu'l-Khayr Khan, Abu Sa'id Mirza defeated Abdullah Mirza and executed him in 1451 CE, taking his place on the Throne.
855 – 873 AH 1451 – 1469 CE	**Abu Sa'id Mirza** (1424 – 8 February 1469 CE) was the Ruler of the Timurid Empire during the mid-fifteenth Century. Born a minor Prince of the Timurid dynasty, Abu Sa'id quickly established himself as the most prominent among his warring relations. Over the course of two decades, he reunified much of the Timurid Empire, which had become fractured in the aftermath of the death of his great-uncle Shah Rukh. However, Abu Sa'id's hopes of restoring the Empire to its former extent at the time of Timur ultimately failed after he was killed during an invasion of what is now Western Iran. He was the Paternal Grandfather of Babur, who later founded the Mughal Empire of India. Abu Sa'id Mirza was born in 1424 CE, the second Son of the Timurid Prince Muhammad Mirza by his Wife Shah Islam. His Father was a Son of Miran Shah, himself the third Son of Timur. His Mother was the Daughter of Suhrab Kurd and a relative of Izz al-din Shir of Hakkari, who was a former adversary of Timur's. His Father appears to have had little involvement in political matters,[39] though

	Muhammad Mirza did maintain a close relationship with his influential Cousin Ulugh Beg, Son of the ruling Sultan Shah Rukh and Governor of Transoxiana. When the former visited Muhammad Mirza on his death-bed, the dying Prince took Abu Sa'id's hand and placed it in Ulugh Beg's, putting the boy under his protection. Abu Sa'id was given a role at Ulugh Beg's Court, later receiving his Daughter in marriage through good service. However, upon Ulugh Beg's ascension to the Timurid Throne following the death of Shah Rukh, Abu Sa'id turned against his benefactor. In 1449 CE, while the former was suppressing the rebellion of his Son Abdal-Latif, Abu Sa'id left his post on the Northern borders and used a group of Arghun tribesmen to lead an attack on the Capital Samarqand. Ulugh Beg's other Son Abdal-Aziz retreated to the Citadel and warned his Father, who marched his Army back to the City, forcing Abu Sa'id to retreat. However, Abdal-Latif used this distraction to his advantage, pursuing and defeating Ulugh Beg, who he had assassinated soon after. Abu Sa'id led his Forces against his Cousin, but was also defeated, as well as being taken captive. Abu Sa'id escaped his imprisonment in Samarqand in 1450 CE, fleeing to Bukhara. However, he found little support there and was imprisoned, only being spared execution when news of Abdal-Latif's death reached the City.[40] The Bukhari nobles hastened to release the Prince and swore their allegiance to him, upon which he immediately marched against the new Ruler, Ulugh Beg's Nephew Abdullah Mirza. After an initial failed assault on Samarqand, Abu Sa'id and his small group of followers seized the frontier town of Yasi. When Abdullah marched his Forces out in retaliation, Abu Sa'id appealed to the Uzbek Ruler Abu'l-Khayr Khan for aid. The latter agreed and their combined Forces defeated Abdullah in June 1451 CE. Given that his rival was killed during the battle, the victors were able to enter Samarqand unopposed. Abu Sa'id claimed the Timurid Throne and in thanks to the Uzbeks, gave Abu'l-Khayr Khan rich presents as well as Ulugh Beg's Daughter in marriage. Encounters with Timurid Prince. When Abu Sa'id annexed Balkh in 1454 CE, another Timurid, Abul-Qasim Babur of Herat, led his Forces against him in response, culminating in a siege on Samarqand. However, the two sides eventually agreed on a truce, establishing the Amu Darya river as a border. This treaty remained in effect until Abul-Qasim Babur's death in 1457 CE, when his young Son and successor Mahmud was ousted from Herat by Ibrahim Mirza, a Great-Nephew of Ulugh Beg. Abu Sa'id, who desired to conquer the City as well as the surrounding Region of Khorasan, led his Forces against Ibrahim, forcing the latter to flee. However, he was unable to capture the City until 1456 CE. The following year, Abu Sa'id had Shah Rukh's aged widow, the influential Dowager-Empress Gawhar Shad executed, having

39 https://en.wikipedia.org/wiki/Abu_Sa'id_Mirza#cite_note-ErskineP73-3

40 https://en.wikipedia.org/wiki/Abu_Sa'id_Mirza#cite_note-9

accused her of conspiring with Ibrahim, who was her Great-Grandson.

Noting the conflict among the Timurid Princes, Jahan Shah, Ruler of the Qara Qoyunlu, took advantage of the situation and marched his Forces into the Region, capturing Herat in 1458 CE. Jahan Shah had already had great success in conquering much of the Western Timurid territories. However, as he was facing a revolt by his Son Hasan Ali, he was forced to abandon his latest conquests, allowing the re-annexation of Khorasan by Abu Sa'id, who subsequently made Herat his Capital. Friendly relations were established between the two Rulers, with multiple embassy missions taking place throughout the 1460s (CE). During this period, Abu Sa'id continued to consolidate his power. In 1459 CE, he defeated the combined Forces of the three Timurid Princes, Sultan Sanjar, Ibrahim Mirza and Ala al-Dawla, in the Battle of Sarakhs. Sanjar was captured and executed after the battle and the latter two died in exile in the following years. Abul-Qasim Babur's ousted Son Mahmud also died around this time. With the deaths of so many rivals, Abu Sa'id now had the resources to extend his dominion up to Mazandaran and Sistan. The Sultan even succeeded in conquering Badakhshan, a Region which Timur himself had gained only nominal suzerainty over.

However, other Timurid Princes remained who continued to challenge his rule. In 1454 CE, Uways Mirza, a descendant of Timur's eldest Son Umar Sheikh, started an uprising with the aid of Abu'l-Khayr Khan, Abu Sa'id's erstwhile ally, during which the latter suffered a serious defeat. Abu Sa'id faced similar threats from another descendant of Umar Sheikh, Sultan Husayn Bayqara. The latter had previously captured Gorgan from a Qara Qoyunlu chief when Jahan Shah had withdrawn from the Region. Although he initially swore fealty to Abu Sa'id, when his overlord was distracted by a rebellion in 1460 CE, Husayn Bayqara occupied Mazandaran and then laid siege to Herat the following year. Although he was later expelled from these lands, Husayn Bayqara nevertheless continued to make raids into Abu Sa'id's territories with impunity. In 1461 CE, Muhammad Juki, Son of Abdal-Latif, also rose in rebellion. He pillaged his way through Transoxiana before occupying the City of Shahrukhiyya, where Abu Sa'id was forced to launch an extended siege which lasted from November 1462 CE to September 1463 CE.

War with the Aq Qoyunlu.

Towards the end of 1467 CE, Abu Sa'id received word of the death of Jahan Shah at the hands of Uzun Hasan, the Ruler of the Aq Qoyunlu, a kingdom which had previously been the traditional allies of the Timurids. Abu Sa'id, in spite of his warm relations with Jahan Shah, had never truly abandoned hopes of recapturing the Western territories which had previously been conquered by the Qara Qoyunlu. Seeing these lands now being absorbed by the Aq Qoyunlu, Abu Sa'id was aware that any chance of reclaiming them was unlikely if Uzun Hasan's rise was not checked. Therefore, under the pretext of responding to Jahan Shah's

Son Hasan Ali's appeal for aid, Abu Sa'id launched a Campaign against the Aq Qoyunlu in February 1468 CE.

It seems that this Campaign was an impulsive undertaking, with little initial planning being involved. This became clear when Abu Sa'id began to advance without waiting for all his troops to arrive, thus failing to ensure that he had adequate reserves. Though he did manage to dislodge the Aq Qoyunlu Governors of Iraq-i Ajam and Fars, as well as having his authority recognized in areas such as Gilan, he did not do enough to establish order in the hinterland as he advanced. Some important strongholds were not captured and were even bypassed entirely, such as the City of Ray. He also paid little attention to declarations of friendship and peaceful intentions from Uzun Hasan which reached him en route.

However, Abu Sa'id's situation during this time was relatively favorable. Following Jahan Shah's death, there were a fair number of his former amirs who were eager to support a new leader in a fight against Uzun Hasan. Therefore, upon the arrival of the Timurid Army in Miyana, Abu Sa'id was joined by these amirs as well as 50,000 Turkmen troops. Jahan Shah's sons Yusuf and Hasan Ali, as well as the latter's Son Amirzada Ali, also lent their support. When the Army reached the banks of the Araxes, the Shirvanshah Farrukh Yassar too joined in the coalition.

In spite of this strength, the Timurid Army soon found itself in a dangerous situation before any true fighting was engaged. Already suffering from difficulties posed by the Azerbaijani winter, the troops began to face serious supply issues. This was due to the supply routes back to Khorasan, stretching over 1200 miles, being vulnerable to disruption. A supply column was intercepted by Uzun Hasan, who also blocked off access to ships carrying provisions from Shirvan. In addition to this, he quickly succeeded in blocking all routes through which reinforcements could be brought, and mounted attacks from Ray against Timurid communications. The lack of food, winter clothing, riding and transport animals as well as continual surprise raids by the Aq Qoyunlu undermined the morale of Abu Sa'id's troops. This worsened when Uzun Hasan convinced Farrukh Yassar to defect from the Timurids, resulting in a large number of desertions.

Death and Aftermath.

The demoralised and depleted Army marched via Ardabil into the Mugan steppes, where they were met by the Aq Qoyunlu troops. In the ensuing disastrous Battle of Qarabagh, Abu Sa'id suffered heavy losses and was taken prisoner. Uzun Hasan handed the captive Sultan over to Yadgar Muhammad Mirza, a Timurid who had been taking refuge with him. In vengeance for the execution of his great-grandmother Gawhar Shad twelve years previously, Yadigar had Abu Sa'id executed on 8 February 1469 CE. Uzun Hasan sent his decapitated head to Qaitbay, the Mamluk Sultan of Egypt, who gave it an Islamic burial.

Abu Sa'id's death resulted in the final loss of all Timurid lands west of Khorasan. What remained of the empire was divided among various Princes. Abu Sa'id's eldest Son Sultan Ahmad received Samarqand, while his second Son Sultan Mahmud gained Badakhshan and Hissar. A third Son, Ulugh Beg II, became Ruler of Kabul and Ghazni while the fourth, Umar Sheikh, inherited Ferghana. However, the greatest of the new Timurid Rulers was not one of Abu Sa'id's sons, but rather Husayn Bayqara, who reigned from his former overlord's Capital of Herat.

Administration.

Abu Sa'id was able to bring stability to the internal situation of his empire, in a Region that had previously been subject to the conflicts of multiple bellicose factions. However, this was not achieved without considerable bloodshed, with his advent to power being accompanied by murders and executions which surpassed in cruelty even those seen during Timur's reign. The scholar Khwandamir reports that Court officials were deposed and sometimes killed for misappropriating funds, including Abu Sa'id's vizier Qutb al-Din Simnani. When the Army tax-collector Khwājā Mu'izz al-Din and moneychanger Sheikh Ahmad were accused of bribery and extortion in 1462 CE, Abu Sa'id had the pair brutally executed. Sheikh Ahmad was skinned alive at the gates of Herat, while Khwājā Mu'izz al-Din was boiled in a cauldron at the foot of the Citadel. Women could also be caught up in the Court intrigues. This includes Abu Sa'id's execution of Gawhar Shad, which was viewed negatively by contemporary chroniclers.

He is generally seen as a typical representative of the Turkmen military aristocracy. His main prop to power was the Arghuns, a Turk tribe which had early on elected him as their chief and upon whom he counted for support in his political and military ventures. In return, the tribe was greatly favored, with it being notable that Abu Sa'id's chief Wife was the Daughter of an Arghun lord. He consolidated his power through the granting of fiefs, which he provided generously to leading members of the tribe, his sons, as well as secular and Religious dignitaries.

Abu Sa'id's rule was also buoyed by the support of the Religious classes. His policies were subsequently greatly influenced by Islamic Dervishes, who tended to oppose the cultural expressions which marked the reign of his predecessor Ulugh Beg. The most prominent among these Dervishes was the Sufi Naqšhbandi Sheikh, Ubaydullah al-Ahrar, with whom the Sultan shared a close relationship. Under Ahrar's encouragement, Abu Sa'id re-instituted Sharia law in Samarqand and Bukhara, and removed taxes on commerce which could not be reconciled with Religious doctrine It was also partially through the Sheikh's persuasion that Abu Sa'id launched his final, fatal Campaign against the Aq Qoyunlu. However, another powerful Dervish, Burhan al-Din, titled "Sheikh al-Islam", also held great power in the royal Court. Unlike Ahrar, Burhan al-Din

	sought to the preserve the traditions of Ulugh Beg. Abu Sa'id made use of the authority of either Sheikh depending on the circumstance. Ahrar's influence held sway among the common people as well as the Army, while Burhan al-Din's cultural interests more closely aligned with that of the Government, which proved useful when faced with popular uprisings. It is perhaps in response to these types of uprisings that Abu Sa'id developed a special interest in agriculture and the welfare of peasants. Among other policies, he began tax provisions which favored agriculture and made improvements to existing irrigation systems. In regard to the latter, his vizier Qutb al-Din Simnani was particularly active in the construction of the Juy-i Sultani Canal to the north of Herat. Abu Sa'id himself does not seem to have personally engaged in large-scale building projects, perhaps because of the time he spent on Campaigns. However, there are some works which have been credited to him. This includes the Aq Saray (white palace) in Herat, which shifted the royal living space to outside the City walls, "marking a conscious break with the past." Other public works attributed to him include repairs to the Gulistān dam "while at the same time appropriating the lands it watered". Buildings include an Aiwan at the musalla in Herat, repairs to Ghār-i Karukh which includes an inscription, and construction of a spa and bath at Ūba (Obeh), a "resort for the Timurids" in their summer quarters. Legacy. Views on Abu Sa'id tend to be favorable based on his success in maintaining a large, cohesive dominion for nearly two decades, in spite of being involved in a near continual state of warfare. The 15th Century CE historian Mīr-Khvānd in his *Rawżat aṣ-ṣafā'* described Abu Sa'id as "supreme amongst the Princes of the House of Timur in high enterprise, lofty rank and perfect discernment. He was a friend and patron of scholars, theologians and men of letters, and during the period of his rule the lands of Turkistan, Turan, Khorasan, Zabulistan, Sistan and Mazandaran attained the zenith of prosperity." However, in spite of his achievements, Abu Sa'id failed in his endeavour to restore the Timurid Empire to its extent at the time of Timur, or even that of Shah Rukh. He was unable to achieve a lasting peace in his domains and within forty years of his death, nearly all his territories were lost to external invasions. However, these losses eventually pushed his Grandson Babur to begin his conquests in the Indian subcontinent, leading to the foundation of the Mughal Empire.
855 AH-932 AH 1451 CE-1526 CE	Lodhi Dynasty Rule in India.
855 – 894 AH 1451–1489 CE	Bahlol Khan Lodhi Bahlul Khan Lodhi (died 12 July 1489 CE) was the Khan of the Pashtun Lodhi Tribe. Founder of the Lodhi Dynasty from the Delhi Sultanate

	upon the abdication of the last claimant from the previous Sayyid rule. Bahlul became Sultan of the Dynasty on 19 April 1451 CE (855 AH). Malik Bahram Lodhi was born in Delhi, Timurid Empire. He later took service under the Governor of Multan, Malik Mardan Daulat. Malik Bahram had five Sons. His eldest Son, Malik Sultan Shah Lodhi, later served under the Sayyid Dynasty Ruler Khizr Khan and distinguished himself by killing in the battle later's worst enemy Mallu Iqbal Khan. He was rewarded with the title of Islam Khan and in 1419 CE appointed the Governor of Sirhind. Bahlul, the Son of Malik Kala, the younger Brother of Malik Sultan was married to Malik Sultan's Daughter. In his youth, Bahlul was involved in the trading of horses and once sold his finely bred horses to the Sayyid Dynasty Sultan Mohammad Shah. As a payment he was granted a Pargana and raised to the status of Amir. After the death of Malik Sultan, he became the Governor of Sirhind. He was allowed to add Lahore to his charge. Once, Sultan Muhammad Shah asked for his help when the Malwa Sultan Mahmud Shah I invaded his territory. Bahlul joined the Imperial Army with 20,000 mounted soldiers. By his cleverness, he was able to project himself as a victor over the Army of the Malwa Sultan and Sultan Muhammad Shah conferred on him the title of Khan e Khanan. He also accepted Bahlul's occupation over a large part of Punjab. In 1443 CE, Bahlul attacked Delhi but he did not succeed. During the Reign of last Sayyid Ruler Sultan Alam Shah, Bahlul again made another unsuccessful attempt to capture Delhi in 1447 CE. Finally, when Alam Shah retired to Badaun in 1448 CE, a Minister of Alam Shah, Hamid Khan invited him to occupy the Throne of Delhi. After the voluntary Abdication of the Throne by Alam Shah, Bahlul Shah ascended the Throne of Delhi on 19 April 1451 CE and adopted the title of Bahlul Shah Ghazi. Alam Shah continued to live in Badaun till his death in July 1478 CE. After ascending to the Throne, Bahlul decided to dispose of Hamid Khan. His Cousin and Brother-in-Law Malik Mahmud Khan alias Qutbuddin Khan (Governor Of Samana) imprisoned Hamid Khan. In 1479 CE, Sultan Bahlul Lodhi defeated and annexed the Territory of the Sharqi Dynasty based at Jaunpur. Bahlul did much to stop rebellions and uprisings in his territories, and extended his holdings over Gwalior, Jaunpur and upper Uttar Pradesh. Just like the previous Delhi Sultans, he kept Delhi as the Capital of his Kingdom. In 1486 CE, he appointed his Son, Babrak Shah as viceroy of Jaunpur. In time, this proved to be problematic, as his second Son, Nizam Khan (Sikandar Lodhi) was named Successor, and a power struggle ensued upon his death in July 1489 CE. His tomb lies close to the Shrine of the noted Sufi Saint, Hazrāt Nasiruddin Roshan Chirag e Delhi رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ, in a locality that goes by his name, ' Roshan Chirag e Delhi' (The Brightly Lit Lamp of Delhi).
856 – 1092 AH	Qasim Khanate or Kingdom of Qasim or Khanate of Qasım was a Tatar Khanate,

1452 -1681 CE	a vassal of Russia, which existed in the territory of modern Ryazan Oblast in Russia with its Capital Kasimov, in the middle course of the Oka River. It was established in the lands which Grand Prince Vasily II of Moscow (reigned 1425–1462 CE) presented in 1452 CE to the Kazan Prince Qasim Khan (d. 1469 CE), Son of the first Kazan Khan Olug Moxammat. Qasim Khans with their guard participated in all of Moscow's raids into Kazan (1467–1469 CE, 1487 CE, 1552 CE). Qasim Khan Şahğäli (1515–1567 CE) was three times crowned as Kazan Khan with the aid of Muscovy. After the conquest of Kazan, the self-government of the Khans was abolished and the Khanate came to be governed by Russian voyevodas. However, Khans still reigned. One of the Khans, Simeon Bekbulatovich, was baptised and proclaimed Grand Duke of Moscow in 1574 CE. He never really reigned and was used for a short period by Russian Tsar Ivan the Terrible as a puppet head of state. At the Reign of Sayed Borhan Khan (1627–1679 CE) Russia started a policy of Christianization. Begs, who had a status equal to Boyars, were switched to Serving Tatars, equal to Dvoryans. This policy provoked a Tatar revolt in 1656 CE. After the death of khanbika (queen) Fatima Soltan in 1681, the Khanate was abolished.
857 AH 1453 CE	The Turks terrify Constantinople by lobbing vast stones at the City from a 19-ton bombard of cast iron. Constantinople falls to a 21-year-old Muslim Conqueror, Mehmed II, bringing the Ottoman Turks their Capital City. The Christian Emperor Constantine XI dies in the fighting in Constantinople, as the Greek Byzantine Empire yields to that of the Ottoman Turks.
857 AH 1453 CE	Battle of Chatillon- Charles VI became the first King to maintain a standing Army, when he created a small French standing Army. Knowing that the English were divided Charles decided to attack and reclaim Normandy. His attacks met little resistance. The English sent a fresh Army led by Talbot against Charles, but at the battle of Chatillon the English were decisively defeated the French recovering the last stronghold (except Calais) held by the English in France.. Charles VII's full recovery of Aquitaine and Normandy effectively brings to an end the Hundred Years' War.
857 AH 1453 CE	Constantinople Falls to Forces of Muhammad II- The Byzantine Empire came to an end when the Forces of Muhammad II captured Constantinople. Muhammad's Forces had been kept at bay by an iron chain that kept his ship away. He brought 70 small ships overland. In addition Muhammad had 250,000 troops and a 1,200 pound cannon that breached the wall of Constantinople. When the walls were breached on May 29th the City fell and over a thousand years of Byzantine rule ended, its name changed to Istanbul.
858 AH 1454 CE	Treaty of Lodhi -Under the term of the Treaty of Lodhi hostilities ended between Venice, Milan and Florence. The Peace Treaty was reached due to the efforts of

	Pope Nicholas V.
859 AH 1455 CE	War of the Roses Begun. The War was a civil War between the houses of Lancaster and York. The War was limited to English nobility and involved few of the populace. The first battle of the War was the Battle of St Albans which took place near London. At that battle the Yorkist defeated the Royalist Forces. An engagement at St Albans is the first battle in the 30-year struggle between the white and red roses of York and Lancaster.
860 AH 1456 CE	**Birth Hazrāt Syedna Qutb e Alam Abdul Quddūs Gangōhī رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ.** **Destined to be an Indo-Muslim Saint and Litterateur, pivotal member in the Ṣābirīya Čhištīya Sillsila.** **The details of Hazrāt Syedna Qutb e Alam Abdul Quddūs Gangōhī's رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ life are comparatively well known. His family, which had produced many illustrious ʿUlamāʾ, claimed descent from Hazrāt Imam Abū Ḥanīfa رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ. During the period of the early Turkish Sultanates, they had migrated from Ḡazna to Delhi, but toward the end of the 14th Century CE Hazrāt Syedna Qutb e Alam Abdul Quddūs Gangōhī's رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ great Grandfather, one Hazrāt Syedna Sheikh Naṣīr-al-dīn رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ, moved Eastward to Jaunpur, settling near Rudauli, where he and his descendants maintained close ties with the ruling Šharqī Dynasty. Hazrāt Syedna Qutb e Alam Abdul Quddūs Gangōhī رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ was born into the family of Hazrāt Syedna Sheikh Moḥammad Esmāʿīl b. Ṣafī-al-dīn b. Naṣīr-al-dīn رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ.**
860 AH 1456 CE	The Turks, besieging Belgrade, are dispersed by a peasant Army inspired by the preaching of a Franciscan friar, St John of Capistrano.
860 AH 1456 CE	A copy of Europe's first book printed from movable type, the Gutenberg Bible, is completed in Mainz. Cape Verde Islands Discovered - Cape Verde Islands off the African coast near Dakar was discovered by Alivse da Cadamosto, a Portuguese who was employed in the service of Henry the Navigator. The uninhabited islands were soon settled by the Portuguese who began to use it for the slave trade.
861 AH 1457 CE	Mirza Shah Mahmud (born c. 1446 CE) was briefly a Timurid Ruler of Herat. He was the Son of Abul-Qasim Babur Mirza, who was a Great-Grandson of Timur. Shah Mahmud succeeded his Father upon his death in 1457 CE at the age of eleven. Only a few weeks later, his Cousin Ibrahim Mirza, a Son of Ala al-Dawla Mirza, expelled him from Herat. Shah Mahmud failed to distinguish himself in the following years, and died sometime in the 1460s (CE).
861 – 863 AH 1457 – 1459 CE	**Ibrahim Mirza** (1440 – 1459 CE) was a Timurid Ruler of Herat in the fifteenth Century. He was the Son of Ala al-Dawla Mirza, a Great-Grandson of Timur. Ibrahim came to power in Herat in the aftermath of the death of Abul-Qasim Babur Mirza. Babur's Son Mirza Shah Mahmud had succeeded him but, as he

	was still a boy, his hold on power was weak. Ibrahim overthrew Shah Mahmud weeks after Babur's death and therefore became the Ruler of Khurasan. In July 1457 CE, the Timurid Ruler of Transoxiana, Abu Sa'id Mirza, invaded. Abu Sa'id occupied Balkh but was unable to conquer Herat. Soon after Jahan Shah of the Black Sheep Turkmen invaded as well and after occupying Gurgan, defeated Ibrahim outside Astarabad. Ibrahim's Father Ala al-Dawla Mirza met up with him in Herat to offer assistance, but in the end they both fled from the Region. Jahan Shah entered Herat on June 28, 1458 CE but soon withdrew. Ibrahim was not able to recover his realm; Khurasan instead fell to Abu Sa'id Mirza. Shortly after, Ibrahim and Ala al-Dawla Mirza formed an alliance with Sultan Sanjar Mirza (a Grandson of Timur's Son 'Umar Sheikh) against Abu Sa'id Mirza. The opposing Forces met during the Battle of Sarakhs in March 1459 CE, where Abu Sa'id defeated them. Ibrahim and his Father fled, while Sultan Sanjar Mirza was executed. Ibrahim died only a few months later; his Father died the following year.
862 AH 1458 CE	Matthias Corvinus begins a long Reign which brings Moravia, Silesia and much of Austria within the Hungarian Kingdom.
864 AH 1460 CE	The Turks complete the occupation of Greece, which remains within the Ottoman Empire until the Nineteenth Century.
864 AH 1460 CE	On the death of his Father, James II, James III becomes King of Scotland.
865 AH 1461 CE	Albrecht Pfister publishes the first book with printed illustrations - Der Ackermann aus Böhmen ('The farmer of Bohemia'). Battle of Towton Moors. The first success in the Wars of the Roses goes to the white rose. The battle which was the bloodiest of the War, resulted with the Yorkist Prince crowned as Edward IV. Henry VI flees to Scotland, abandoning the Kingdom to the usurping Edward IV.
866 AH 1462 CE	Mehmed II, Conqueror of Constantinople, begins to build Topkapi Sarayi as his Palace.
866 AH 1462 CE.	Fujiwara Period- The Fujiwara period began in Japan in 866. Fujiwara Mototsune became the first civilian dictator. During this period important works of classic Japanese literature and art were produced. In keeping with his personal interest in Plato, Cosimo de' Medici founds a Platonic Academy in Florence. Portuguese settlers arrive to found Cidade Velha, on the Cape Verde island of Santiago.
867 AH 1463 CE	The Assembly brought together in Bruges in 1463 is later seen as the first full gathering of the Netherlands States-General. The Chimu Empire in Peru is conquered by the Incas under the leadership of

	Pachacuti's Son Topa.
868 AH 1464 CE	After his death in 1464, Cosimo de' Medici acquires the posthumous title pater patriae – Father of the Fatherland.
868 AH 1464 CE	Mehmed II and the Ottoman Turks conquer Bosnia, where a large number of noble families convert to Islam.
869 - 964 AH 1465 – 1557 CE	Khans of Astrakhan. This Tarter Khanate was a Turkic-speaking splinter State of the disintegrating Golden Horde, one of many. It occupied territory on the North-Western shore of the Caspian Sea in Central Asia, bordered to the North and East by the aggressive and normally hostile Nogai Horde (the Nogay or Nogais), with the newly-created Kazan Khanate on the Eastern side of the Volga, and the Crimean Khanate to the West, inland from the Caspian coastal area. Occupying a small area of territory around the mouth of the Volga, the Astrakhan Khanate was supposedly (but not necessarily) formed by Mahmud, the Son of Kuchuk Muhammad. Both he and his Father were Rulers of the Golden Horde during its last years, when it was being torn to pieces by rival claimants and by the formation of independent Khanates out of its territory. For some years Mahmud had contended for power against Ahmad, his own Brother, but in 1465 CE he gave up the fruitless conflict and instead carved out his own independent Khanate from former territory of the Golden Horde. Opposing theories suggest that it was Mahmud's Son Qasim who founded the Khanate, or that it may not have been independent at all until the fall of the Great Horde in 1502. Being one of the horde's key locations - and its new Capital - it was then viewed as the titular inheritor of the horde's prestige and status. None of these theories can be proven satisfactorily but they offer a powerful and creditable alternative. If he were indeed acting independently, Mahmud centred his Khanate on the Capital at Astrakhan, which seems to have been founded shortly before its first mention in history in 1333 CE. Known more accurately as Xacitarxan or Hajji Tarkhan (a Tartar), this transformed in time into Actarxan or Hashtar Khan, and became the modern Astrakhan. It was located on the Southern bank of the Volga shortly before the river entered the Caspian Sea, and commanded a bubble of territory that extended back along the Volga, almost as far as the modern City of Volgagrad (formerly Tsaritsyn from 1589 CE and Stalingrad during the Stalin period of Communist rule). Tartar Astrakhan was located about twelve kilometres (nine miles) North of the modern City of the same name. In 1395 CE it was sacked by Timur during his conquest of the Golden Horde from his new base in Persia and was subsequently rebuilt. **Mahmud Astrakhani** Son of Kuchuk Muhammad. Former Khan of the **Golden Horde.** 1466 CE. Mahmud Astrakhani is generally believed to have founded a state at Astrakhan during the disintegration of the Golden Horde. However, some scholars prefer to

	acclaim his Son, Qasim, as the actual founder of a fully independent Khanate instead, perhaps, of an autonomous division of the Golden Horde. In fact, Astrakhan itself is one of the centers of the Golden Horde after the destruction of the former Capital at Saray, and may remain so until the horde's dissolution in 1502 CE. **Qasim (I) / Kasim (I)** Son. Founder of the Khanate? 1474 – 1475 CE Ambrogio Contarini a Venetian diplomat and merchant who, during his travels, records his adventures throughout the East as a form of travelogue. As the envoy of Venice, he has been visiting the royal Persian Court at Isfahan in 1474 CE in pursuit of a Military alliance with the dominant White Sheep emirate against the mutually hostile Ottomans. The talks are largely fruitless so in 1475 CE Contarini begins a circuitous return that must by necessity avoid the Ottomans. The task is even more difficult because, at the start of 1475 CE, they conquer Caffa and the Crimean Khanate. The latter remains an Ottoman vassal to its very end. Contarini travels through Derbent in Dagestan and visits Astrakhan to be able to access the Volga and a return to Europe via Moscow state. He notes the paucity of trade in the City despite the presence of Russian, Tatar, Persian, Transcaucasian, and Central Asian merchants. The City has never fully recovered from being sacked by Timur around 1391 CE. The Region as a whole is politically unstable and trade is crippled by extortion. **Abd al Karim / Abdal-Karim Khan: 1490 - 1504** CE. Brother. 1491 CE. The Crimean Khanate apparently seizes all of the Great Horde's horses, and encourages Moscow to deliver the death blow as a result. Both Moscow and the Ottomans dispatch Forces which include Russian cavalry, Tartars, and Janissaries. This causes part of the horde to secede in November 1491 CE which goes on to form the Sibir Khanate, while the remainder is routed by its enemies. Khan Murtada Beg may be weakened by this but he clings on to power for a further eight years (and his Son, Aq Köbek, goes on to seize the Astrakhan Khanate in 1532 CE). 1502 - 1504 CE Much of the Great Horde's people and horses are captured by the Khan of the Crimea and forcibly relocated to the Crimea itself. It is not clear whether this is a repetition of the events of 1491 CE or a separate event. Sheikh Ahmad flees with about 4,000 horsemen. While he attempts to come to amicable terms with first Moscow and then Khan of Astrakhan, the Nogais kick him out in 1504 CE. Ahmad is forced to flee again, trying negotiation with Poland and then with the Ottomans at the former Genoese fortress of Mauro Castro. The Great Horde effectually disintegrates. However, Sheikh Ahmad's Son Qasim succeeds as Ruler of the Astrakhan Khanate in 1504 CE, with the help of the Nogais. The Mongol heartland continues to survive farther East as the Northern Yuan.

	Qasay / Qasim (II) / Kasim (II): 1504 – 1532 CE. Son of Khan Sheikh Ahmad (Great Horde). Deposed & killed. 1532 CE. Aq Köbek is responsible for deposing and killing Qasim, and ending his long Reign (Qasim's Son, Yadigar Muhammad briefly rules as the last Khan of the Kazan). However, during his own time as Khan Aq Köbek apparently puts in place a treaty or agreement which, for the time being, guarantees the independence of Astrakhan from the Crimean Khanate and the Nogais. **Aq Köbek / Aq Kubek: 1532 – 1534** CE. Son of Mortaza Beg of the Great Horde. Usurper. Deposed. Abd al Rahman / Abdur-Rahman: 1534 – 1538 CE. Son of Abd al Karim. 1538 – 1541 CE. Sheikh Haydar / Sheikh Haydar: 1541 – 1544 CE. Aq Köbek / Aq Kubek Restored. Deposed. 1544 CE. With the help of the Nogais, Aq Köbek is deposed for a second and final time by his own Nephew, Yaghmurchi. Aq Köbek's Son, Mustafa Ali, goes on to become Ruler of the Kasim Khanate in 1584 CE. **Yaghmurchi / Yamghurchi: 1544 – 1554** CE. Son of Berdibeg Khan. Defeated, fled, and killed. 1547 CE. The City of Astrakhan is briefly seized by Sahib Giray I of the Crimean Khanate, but it would seem that Yaghmurchi is able to recover and return to restore his own rule on the City. By now, though, members of the Genghisid ruling family are thinking of leaving the City, to migrate to the other side of the Caspian Sea where they can join the Shaibanids at Bukhara. 1554 – 1555 CE. The Russians under Ivan IV attack the Khanate. Yaghmurchi is defeated at the Battle of Xacitarxan (Astrakhan) and is forced to flee across the River Terek to the South, in Dagestan, close to the Caucus Mountains. In 1555 CE he is killed, either by the Russians, or by the Nogais, or by his own successor (sources conflict). The Russians and Nogais have already ensured that their own candidate to rule Astrakhan, Darwish Ali, is able to seize control. As a Grandson of Sheikh Ahmad, the last Khan of the Great Horde, he at least has some claim to the position. **Darwîsh Alî / Dervish Ali: 1554 - 1557** CE. Russian Vassal. 1556 – 1557 CE. Having been temporarily dethroned in 1555 CE by the Nogais, Darwîsh Alî had quickly been returned to Astrakhan with the support of the Russians. Despite his perilous position he begins to resist Russian and pro-Russian support and/or interference. He introduces a garrison of Turks into Xacitarxan (Astrakhan) and the end result is that the City is besieged by the Russians in 1556 CE. Ivan IV burns the City, forcing the Astrakhan Khanate to surrender. Darwîsh Alî flees to continue a guerrilla struggle against the Russians but to no avail.

	Admitting defeat he heads North-eastwards to the town of Azov while Astrakhan is incorporated into Russia's growing Empire.
869 – 1117 AH 1465 – 1705 CE	Yarkand Khanate. In the West, Mahmud Khan ruled from Tashkent over the Yarkand Khanate. In 1488 CE, the Timurids of Samarkand tried to recover Tashkent but were defeated by Mahmud. In 1487 CE, Mahmud gave refuge to Muhammad Shaybani, who then seized Bukhara and Samarkand from the Timurids in 1500 CE, making himself Ruler of Transoxania. Muhammad immediately turned against Mahmud, who called his Brother Ahmad Alaq for help, and defeated both the Moghul Khans and took them prisoner. He released them soon after but kept Tashkent and Sairam. Ahmad died soon after. Mahmud was captured again in 1508 CE and put to death, marking the last time the Chagatayids were ejected from Transoxania. In 1514 CE, Mansur Khan's Brother Sultan Said Khan captured Kashgar, Yarkand, and Khotan from Mirza Abu Bakr Dughlat, who had ruled in Mahmud's absence, and forced him to flee to Ladakh. This marked the final separation of Moghulistan into two realms, with Said situated in Kashgar, and Mansur in Turpan, otherwise known as Uyghuristan. In 1529 CE, Said attacked Badakhshan, and in 1531 CE, he invaded Ladakh. During the Campaign, Said fell ill from altitude sickness and died in July 1533 CE on the homeward journey. He was succeeded by his Son Abdurashid Khan. Abdurashid came into conlift with the Dughlats and persecuted one of their leaders, Sayyid Muhammad-Mirza. Abdurashid spent his Reign fighting the Kyrgyz people and the Kazakhs, who made incursions on the Ili Region and Issyk Kul. He was ultimately unsuccessful in preventing the Kyrgyz-Kazakhs from seizing the Ili Region. Abdurashid was succeeded in 1565 CE by his Son Abdul Karim Khan, who shifted the Capital to Yarkand. Abdul was succeeded in 1590 CE by his Brother Muhammad Sultan, who repelled an invasion by the Khanate of Bukhara under Abdullah Khan II. Muhammad died in 1610 CE and was succeeded by his Son Shudja ad Din Ahmad Khan, who was assassinated in 1619 CE, and replaced by Abd al-Latif (Afak) Khan. Abd al-Latif (Afak) Khan was succeeded by his Nephew Sultan Ahmad Khan (Pulat Khan) in 1631 CE. Pulat was overthrown by Abdallah (Moghul Khan) in 1636 CE. Abdallah stabilized the Court and exiled a number of old nobles to India. He repelled Oirat inroads in the Khotan and Aksu regions, and entered a tributary relationship with the Qing Dynasty in 1655 CE. Friendly relations were also established with Bukhara and the Mughal Empire. In 1667 CE, Abdallah's Son Yulbars Khan removed his Father from power. From the late 16th Century CE onward, the Yarkand Khanate fell under the influence of the Khojas. The Khojas were Muslims who claimed descent from the Holy Prophet Muhammad صـلـى الله وَتَعَـالَـىٰ عليه و آله وسـلم or from the first four Arab Khalifas رضوان الله وَتَعَالَىٰ عليهم اجمعين. By the Reign of Said in the early 16th

	Century CE, the Khojas already had a strong influence in Court and over the Khan. In 1533 CE, an especially influential Khoja named Makhdum e Azam arrived in Kashgar, where he settled and had two sons. These two sons hated each other and they passed down their mutual hatred down to their children. The two lineages came to dominate large parts of the Khanate, splitting it between two factions: the Aq Taghliq (White Mountain) in Kashgar and the Qara Taghliq (Black Mountain) in Yarkand. Yulbars patronized the Aq Taghliqs and suppressed the Qara Taghliqs, which caused much resentment, and resulted in his assassination in 1670 CE. He was succeeded by his Son who ruled for only a brief period before Ismail Khan was enthroned. Ismail reversed the power struggle between the two Muslim factions and drove out the Aq Taghliq leader, Afaq Khoja. Afaq fled to Tibet, where the 5th Dalai Lama aided him in enlisting the help of Galdan Boshugtu Khan, Ruler of the Dzungar Khanate. In 1680 CE, Galdan led 120,000 Dzungars into the Yarkand Khanate. They were aided by the Aq Taghliqs and Hami and Turpan, which had already submitted to the Dzungars. Ismail's Son Babak Sultan died in the resistance against them in the battle for Kashgar. The General Iwaz Beg died in the defense of Yarkand. The Dzungars defeated the Moghul Forces without much difficulty and took Ismail and his family prisoner. Galdan installed Abd ar-Rashid Khan II, Son of Babak, as Puppet Khan. The new Khan forced Afaq Khoja to flee again, but Abd ar-Rashid's Reign was also ended unceremoniously two years later when riots erupted in Yarkand. He was replaced by his Brother Muhammad Amin Khan. Muhammad sought help from the Qing Dynasty, Khanate of Bukhara, and the Mughal Empire in combating the Dzungars. In 1693 CE, Muhammad conducted a successful attack on the Dzungar Khanate, taking 30,000 captives. Unfortunately Afaq Khoja appeared again and overthrew Muhammad in a revolt led by his followers. Afaq's Son Yahiya Khoja was enthroned but his Reign was cut short in 1695 CE when both he and his Father were killed while suppressing local rebellions. In 1696 CE, Akbash Khan was placed on the Throne, but the Baigs of Kashgar refused to recognize him, and instead allied with the Kyrgyz to attack Yarkand, taking Akbash prisoner. The begs of Yarkand went to the Dzungars, who sent troops and ousted the Kyrgyz in 1705 CE. The Dzungars installed a non-Chagatayid Ruler Mirza Alim Shah Beg, thereby ending the rule of Chagatai Khans forever.
870 AH 1466 CE	In the treaty of Torun the Teutonic knights finally cede Prussia to Poland. The Portuguese settlers on the Cape Verde islands are granted a monopoly on the new slave trade.

871 – 873 AH 1467–1469 CE	Qasim War. A fragile peace was broken in 1467 CE, when Ibrahim of Kazan came to the Throne and Ivan III of Russia supported the claims of his ally or vassal Qasim Khan. Ivan's Army sailed down the Volga, with their eyes fixed on Kazan, but autumn rains and rasputitsa ("quagmire season") hindered the progress of Russian Forces. When frosty winter came, the Russian Generals launched an invasion of the Northern Vyatka Region. The Campaign fell apart for lack of unity of purpose and Military capability. The following year, the Russians set out from Kotelnich in the Vyatka Land. They sailed down the Vyatka River and the Kama towards the Volga, pillaging merchant vessels on their way. In response, Ibrahim mounted a counter-offensive, overran Vyatka, and forced local inhabitants into slavery for the duration of the Campaign. In 1469 CE, a much stronger Army was raised and, sailing down the Volga and the Oka, linked up in Nizhny Novgorod. The Russians marched downstream and ravaged the neighbourhood of Kazan but did not dare to lay siege to the Tatar Capital because Qasim's widow had pledged to negotiate an advantageous peace with Ibrahim (her Son). In the meantime, the units from Yaroslavl and Veliky Ustyug vainly attempted to win Vyatka to the Russian side. After negotiations were broken, the Tatars clashed with the Russians in two bloody but indecisive battles. In autumn 1469 CE Ivan III launched a third invasion of the Khanate. The Russian commander, Prince Daniil Kholmsky, besieged Kazan, cut off water supplies, and compelled Ibrahim to surrender. Under the terms of the peace settlement, the Tatars set free all the ethnic Christian Russians they had enslaved in the forty previous years.
872 AH 1468 CE	Sikanderbeg dies and Albania becomes fully absorbed into the Ottoman Empire.
873 – 899 AH 1469 – 1494 CE	Sultan Ahmed Mirza was the eldest Son of Abu Sa'id Mirza on whose death he became the Timurid Ruler of Samarkand and Bukhara from 1469 CE until 1494 CE. During his Rule, he successfully repelled at least one invasion attempt by the Kara Koyunlu, and failed in an attempt to Conquer Khurasan from its Ruler Sultan Husayn Mirza Bayqara. He was embroiled in the Timurid Civil Wars with his Brothers Umar Sheikh Mirza II and Sultan Mahmud Mirza. He died while returning from his Ferghana expedition against Babur, the twelve-year-old Son and successor of Umar Sheikh Mirza II. As he had no male heir, he was succeeded by his Brother, Sultan Mahmud Mirza.
873 – 899 AH 1469 – 1494 CE	**Umar Sheikh Mirza II** (1456–1494 CE) was the Ruler of the Fergana Valley. He was the fourth Son of Abu Sa'id Mirza, the Emperor of the Timurid Empire in what is now Kazakhstan, Uzbekistan, Afghanistan and eastern Iran. His first Wife and chief consort was Qutlugh Nigar Khanum, a Princess of the Chagatai Khanate and Daughter of Yunus Khan of Moghulistan. Umar Sheikh

	had two other wives and had three sons and five daughters from his wives. His eldest Son was Babur Mirza from his Wife Qutlugh Nigar Khanum. His sons from this other two wives were Jahangir Mirza II and Nasir Mirza. His eldest Son Babur Mirza founded the Mughal Empire in 1526 CE and was the first Mughal Emperor of India. Umar Sheikh died in a freak accident in Aksi Fort, North Fergana, on 10 June 1494 CE. It occurred when he was in his dovecote, which was built at the edge of the building, collapsed, thus making eleven-year-old Babur the Ruler of Fergana.
873 – 907 AH 1469 - 1502 CE	Ulugh Beg II also known as Ulugh Beg Kabuli (d.1502 CE) was the Timurid Ruler of Kabul and Ghazni from 1461 to 1502 CE. Born the fourth Son of the Timurid Sultan Abu Sa'id Mirza, Ulugh Beg was given the cities of Kabul and Ghazni by his Father, governing first as a Prince and then, after Abu Sa'id's death, as an independent monarch. His elder Brothers, Ahmad Mirza and Mahmud Mirza, were given the rule of Samarqand and Badakhshan respectively, while another Brother, Umar Sheikh Mirza, received Farghana. The latter became the Father of Babur, who later founded the Mughal Empire. Ulugh Beg had a long and stable reign, during which Kabul became a cultural center. The discovery of a number of books from his library, including a copy of the *Shahnameh*, confirms the activity of a royal scriptorium during his reign. The elaborate frontispiece of one manuscript suggests that illuminators, calligraphers, and possibly painters were attached to Ulugh Beg's Court. He also had a love of gardens, which was noted by his Nephew Babur who had inherited this trait. The names of some of those he had commissioned have been recorded, such as the *Bagh e Behesht* (Garden of Paradise) and the *Bostan-Sara* (Home of Orchards). During his reign, the Pashtun Yusufzai tribe first arrived in Kabul. Some traditions state that the group had lent their support to Ulugh Beg, who in turn highly favored them. However, during the last quarter of the 15th Century CE, relations between the tribe and the Ruler became strained. Eventually, with the assistance of the Gugyani tribe, Ulugh Beg allegedly had many of the tribal leaders assassinated. Orientalist Annette Beveridge records the following story regarding Ulugh Beg and the head of the Yusufzai, Malik Sulaiman: > One day a wise man of the tribe, Sheikh Usman saw Sulaiman sitting with the young Mirza (Ulugh Beg) on his knee and warned him that the boy had the eyes of Yazid and would destroy him and his family as Yazid had destroyed that of the Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم. > Sulaiman paid him no attention and gave the Mirza his Daughter in marriage. Subsequently, the Mirza, having invited the Yusufzai to Kabul, treacherously killed Sulaiman and 700 of his followers. They were killed at the place called Siyah-Sang near Kabul; it is still known as the Grave of the Martyrs. Their tombs are revered and that

	of Sheikh Usman in particular. Alternatively, another account states that after the Yusufzais migrated to Kabul, they resorted to banditry alongside a number of other tribes. This reached such an extent that Ulugh Beg subsequently had the group expelled from the Region. Death and Succession. Ulugh Beg died in 1502 CE and was likely buried in the Abdur Razaq Mausoleum in Ghazni. Though the tomb is named for his Son, Abdur Razaq's short reign of only a year makes it unlikely that he had the opportunity to order its construction. It is instead more probable that the tomb was originally built by Ulugh Beg for his own use, with Abdur Razaq being interred in it later. Abdur Razaq, who was still in his minority at the time of his Father's death, was quickly usurped by one of his ministers. A tumultuous period followed, which only ended with Muhammad Mukim Arghun, Ulugh Beg's Son-in-law, taking control of Kabul. Finally, Ulugh Beg's Nephew Babur, seeing Muqim as a usurper, drove out the latter and captured the City for himself in 1504 CE, pensioning off his Cousin Abdur Razaq with an estate. It was from here that Babur later launched his invasion of the Indian subcontinent.
873 – 912 AH 1469 – 1506 CE	**Sultan Husayn Bayqara Mirza** (June/July 1438 – 4 May 1506 CE) was the Timurid Ruler of Herat from 1469 until May 4, 1506, with a brief interruption in 1470 CE. A skilled statesman, Sultan Husayn Bayqara was best known for his interest in the arts and was renowned as a benefactor and patron of learning in his kingdom, with his reign being heralded as the second Timurid Renaissance. He has been described as "the quintessential Timurid Ruler of the later period in Transoxiana" and his sophisticated Court and generous artistic patronage was a source of admiration, particularly from his Cousin, the Mughal Emperor Babur. Sultan Husayn Bayqara was the last Timurid Ruler of consequence in Khorasan. Husayn Bayqara was born as Sultan Husayn in Herat in June/ July 1438 CE. His parents were Ghiyas ud-din Mansur Mirza of the Barlas tribe and his Wife, Firuza Sultan Begum. His parents had four other children; a Son, Bayqara Mirza II, as well as three daughters, Aka Biki, Badi al-Jamal and Urun Sultan Khanum. His Father was a Great-Grandson of the Central Asian Conqueror Timur. His Mother was the Daughter of Sultan Husayn of the powerful Tayichiud tribe, for whom he was named. Firuza was also herself a great-granddaughter of Timur twice over. Both his parents were also descendants of the Mongol Emperor, Genghis Khan. In addition to this, he claimed descent in the ninth generation from Khwājā Abdullah Ansari of Herat, also known as Pir-e-Herat (Sage of Herat). Sultan Husayn's Father died when he was seven or eight years old. Given that the latter was not a noteworthy personality in the Timurid family, Sultan Husayn adopted the name *Bayqara* after his more illustrious Grandfather, Bayqara Mirza

I. After consulting with his Mother, Sultan Husayn (now Sultan Husayn Bayqara) entered the service of his older Cousin, Abul-Qasim Babur Mirza, Ruler of Herat in 1452 CE. Abul-Qasim Babur Mirza was not the best Ruler. He mismanaged his territory and went into battle against Abu Sa'id Mirza, the Timurid Ruler of Samarkand.[8] Husayn Bayqara, not happy with his employment, tried to go over to Abu Sa'id Mirza by meeting with him. Although Abu Sa'id was inclined to take him into his service, a rebellion on part of Husayn Bayqara's relative, Sultan Awais Mirza, Son of Muhammad Mirza, Son of Bayqara Mirza, induced Abu Sa'id to arrest Husayn Bayqara and other relatives as a precaution. Eventually on the plea of his Mother, Firuza Begum, he was freed and he rejoined Abul-Qasim Babur Mirza till the latter's death two years later.

Period of Anarchy in Khurasan.

Following Babur's death in 1457 CE, a period of anarchy ensued in Khurasan. Economic instability and lack of central authority with frequent regime changes invited the invasion of the Region by the Ruler of Samarkand, Abu Sa'id Mirza who occupied Herat on July 19, 1457 CE. But Abu Sa'id Mirza immediately abandoned the City in order to deal with troubles at home. Next came the invasion of the Kara Koyunlu leader, Jahan Shah who took Mazandaran. During this chaotic time Khurasan was divided into many territories;

- Asterabad to Sabzevar – Muzaffar-al-Din Jahan Shah ibn Yusuf of Kara Koyunlu
- Balkh – Abu Sa'id Mirza, Ruler of Transoxiana
- Abivard – Ala al-Dawla Mirza
- Herat – Ibrahim Mirza
- Tus & Imad Fortress – Shah Mahmud Mirza
- Marv – Sultan Sanjar Mirza
- Sistan, Farah & Isfizar – Malik Qasim ibn Amir Iskander Turkmen, an Amir.

In Merv and Khwarazm.

Husayn Bayqara, unable to compete with these rivals, adopted the life of a mercenary and joined Sultan Sanjar Mirza of Merv who married him to his Daughter, Beqa Sultan Begum. To them was born Badi' al-Zaman Mirza.

Sultan Sanjar Mirza and Husayn Bayqara got along well, but in June/July 1457 CE when Sanjar appointed Husayn in charge of the City while he was absent, Husayn tried to take power. This was due to him suspecting that the chief dignitary, Hasan Arlat was plotting to kill him. Amirs loyal to Sanjar revolted and the attempt failed. Husayn Bayqara was forced to escape with just five horsemen. But outside the City he was joined by the head of security of trade caravans of Iranji sector, Hasan Charkas and his 200 men. This would become Husayn Bayqara's first mercenary force. To solidify this new relationship, he married Hasan Charkas' Daughter, Afāk Begum.

He was chased by Sanjar Mirza to Karakum Desert. He was continuously pursued until he was forced to march towards Khwarazm, where he remained between the

deserts of Marv and Khiva.

Timurid – Kara Qoyunlu Conflict.

Recognizing the weakness of Timurid authority in Herat, Jahan Shah invaded and took the City on June 28, 1458 CE, which was now occupied by Ibrahim Mirza's Father, Ala al-Dawla Mirza. But Abu Sa'id Mirza could not tolerate this and after negotiations, Jahan Shah decided to return territorial demarcation to Shah Rukh's times. Thus, Khurasan, Mazandaran and Jurjan were returned to the Timurids and Abu Sa'id Mirza returned and took Herat a second time on December 22, 1458 CE.

Conflict with Abu Sa'id Mirza.

Husayn Bayqara had now mustered a force of 1,000 men and took Jurjan on October 19, 1458 CE from the Kara Koyunlu. Abu Sa'id Mirza invaded Jurjan, which Husayn Bayqara hastily abandoned and fled towards Khwarazm again. Abu Sa'id Mirza appointed his Son, Sultan Mahmud Mirza as Jurjan's Governor. When Husayn Bayqara learned that Abu Sa'id Mirza had left Herat to crush the rebellion of his relative Muhammad Juki, he attacked Jurjan again and at the Battle of Jauzi Wali in May 1461 CE, he defeated Sultan Mahmud Mirza and appointed Abdal-Rahman Arghun the territory's Governor.

However, he could not follow up this victory when he besieged Herat from August–October 1461 CE. Abu Sa'id Mirza returned and Husayn Bayqara again fled towards Khwarazm, from where he began making pillaging raids into Khurasan; these raids were conducted in earnest starting in 1464 CE. Seeking to protect himself against Abu Sa'id, he requested the help of the Uzbeks. But that help never came since Abul-Khayr Khan, the Uzbek leader died in 1468 CE. This period of 8 to 10 years was the worst in Husayn Bayqara's life. He wandered from one place to the next at times in dire straits.

Ruler of Khorasan.

When Abu Sa'id Mirza went to war against the Aq Qoyunlu, he was defeated at the Battle of Qarabagh and captured. The leader of the Aq Qoyunlu, Uzun Hasan handed him over to the 19-year-old Timurid Yadgar Muhammad Mirza, who had him executed. Upon Abu Sa'ids death, the Timurid Empire collapsed. Taking advantage of Abu Sa'id Mirza's absence, Husayn Bayqara had again entered Khurasan and besieged Herat which he finally captured on March 24, 1469 CE. Thus he became the Ruler of Khurasan. The sons of the late Abu Sa'id Mirza attempted to march against him, but turned back when they learned that not only had Husayn Bayqara consolidated his control over the City, but the defeated Army of their Father had joined him.

Conflict with Aq Qoyunlu and Yadgar Muhammad Mirza.

Meanwhile, Uzun Hasan sent his protege, Yadgar Muhammad Mirza, to conquer Khurasan. Husayn defeated Yadgar at the Battle of Chenaran on September 15, 1469 CE, but the latter was sent reinforcements. Uzun Hasan demanded that Husayn hand over various Kara Koyunlu officials who had fled to him, a demand

which Husayn refused. Yadgar therefore continued his assault, and Husayn was unable to match his Forces due to mass desertions. He ended up fleeing Herat, which was occupied on July 7, 1470 CE. Six weeks later, Husayn reoccupied the City after raising a fresh force and defeating the sons of Abu Sa'id, who were attempting to advance into the Region. He captured Yadgar and executed him.

Husayn's Empire was now secure. The Aq Qoyunlu made no further attempts against him, and the Timurids in Transoxiana were too weakened by internal conflicts to advance into his territory. His boundary with the Aq Qoyunlu started on the southern edge of the Caspian Sea, running south, then east across the north of the Dasht-e Lut, ending at Lake Hamun. His border with the Timurids was the Oxus River. He more or less respected both borders, refusing to cross north in an attempt to capture Transoxiana from his former enemies. He was probably aware of the Uzbek threat to the Region, and was wise enough not to pursue a border with this dangerous tribal people.

Administration.

Husayn was viewed as "a good King, a lover of peace and justice", and he built numerous structures including a famous school; however, he was sick with a palsy for twenty years of his reign. He was forced to deal with several revolts and incursions. In 1490 CE the Brother of Husayn's Son Ibrahim Husain's guardian, Darvish 'Ali, conspired with Sultan Mahmud, who by that time ruled in Hisar. Mahmud moved against Balkh, which Ibrahim resided in, forcing Husayn to mobilize against him. Some years later, Husayn transferred his eldest Son, Badi' al-Zaman, from Astarabad (renamed Gorgan in 1937 CE) to Balkh, but Badi' revolted when his Son Muhammed Mu'min was denied rule in Astarabad. Husayn defeated both Muhammed, whom he executed, and Badi', whom he reconciled with. The truce fell apart afterwards, however, and in 1499 CE Badi' besieged Herat.

Uzbek Threat.

In 1501 CE the Uzbeks conquered Transoxiana for good from the Abu Sa'id's Grandson, Babur. Under Muhammad Shaybani, the Uzbeks could now threaten Khurasan. Suffering from the effects of advanced age, Husayn made no move against them, even after Babur advised him to act. The Uzbeks began conducting raids into his kingdom. Finally changing his mind, he began to march against them but died in 1506 CE just after beginning his advance. The inheritance of his Empire was disputed between his sons Badi' and Muzaffar Husain. Babur, who had begun an expedition in support of Husayn, noted the infighting between the Brothers, decided the area was impossible to defend and retreated. The next year, Muhammad Shaybani conquered Herat and caused Husayn's successors to flee, putting an end to Timurid rule in Khurasan.

Culture.

Husayn Bayqara was notably a patron of arts and literature, particularly of poets, which led to the blossom of literal culture in Herat. The leading poets of the

	Court wereHazrat Abdur Rehman Jami (died 1492 CE) and Ali-Shir Nava'i (died 1501 CE). The former is acknowledged as the last of the great classical Persian poets, while the latter is renowned for being the founder of Chagatai Turkic literature. Under Husayn Bayqara, the amalgation of the cultural sphere of the Turks and Persians reached its zenith, as demonstrated by his support and involvement in the literary culture of both languages. Regardless, Persian remained the dominant language of realm.
873 – 946 AH 1469–1539 CE	The life of Guru Nanak, founder of Sikhism.
873 AH 1469 CE	The Orkneys and Shetlands come into the possession of James III of Scotland with the dowry of Margaret of Denmark. The marriage of Ferdinand and Isabella unites the crowns of Aragon and Castile, creating virtually a unified Spain.
874 AH 1470 CE	**Yadgar Muhammad Mirza** (c.1452 – 1470 CE) was the Timurid Ruler of Herat in opposition to Sultan Husayn Mirza Bayqarah for 6 weeks of 1470 CE. Yadgar Muhammad Mirza was born to Sultan Muhammad bin Baysonqor, who was a Grandson of Shah Rukh. It was his family ties that caused Uzun Hasan, Sultan of the Ak Koyunlu confederation, to hand over to him Abu Sa'id Mirza, whom he had defeated and captured at the Battle of Qarabagh in 1469 CE. Abu Sa'id, who had previously ordered the execution of Gawhar Shad, Yadigar Muhammad Mirza's Great-Grandmother, was subsequently killed. Later in 1469 CE, Uzun Hasan had Yadgar Muhammad Mirza proclaimed as Abu Sa'id's successor and provided him with Timurid Forces so that he could take over Khurasan, which was then controlled by Sultan Husayn Mirza Bayqarah. Although Yadgar Muhammad Mirza was defeated by Husayn in battle in September, fresh reinforcements were sent by the Ak Koyunlu leader. Furthermore, two of Uzun Hasan's sons arrived to assist him. Eventually Husayn was compelled to evacuate Herat, which Yadgar Muhammad Mirza occupied in July 1470 CE. Despite this, his troops were unreliable and Husayn re-entered Herat six weeks later. Yadgar Muhammad Mirza, who was captured, was promptly executed. He was the last descendant of Shah Rukh to play a dominant role in the politics of the Timurid principalities.
874 AH 1470 CE	The first Italian printing press is set up in Venice, which soon rivals Germany for the quality of its printing.
875 AH 1471 CE	Topa succeeds his Father, Pachacuti, as Emperor of the Incas.
876 AH 1472 CE	Ivan III- The Great, married the Niece of the last Byzantine Emperor. The marriage, which took place ten years into his rule, increased Ivan’s prestige and helped him unify the various Russian Principalities.
880 AH	Tommaso Portinari, the Medici agent in Bruges, commissions an altarpiece from

1475 CE	Hugo van der Goes for his family church in Florence. With Constantinople in Turkish hands, Moscow begins to see itself as the center of Orthodox Christianity - or the third Rome. Treaty of Picquinty England's Edward IV invaded France in support of the Burgundians. Edward was bought off by a payment and the promise of an annual allowance by Louus XI under the terms of the Treaty of Picquinty.
880 AH 1475 CE	Ottoman Forces, under the command of Gedik Ahmet Pasha, conquered the Greek Principality of Theodoro and the Genoese colonies at Cembalo, Soldaia, and Caffa (modern Feodosiya). Thenceforth the Crimean Khanate was a Protectorate of the Ottoman Empire. The Ottoman Sultan enjoyed veto power over the selection of new Crimean Khans. The Empire annexed the Crimean coast but recognized the legitimacy of the Khanate rule of the steppes, as the Khans were descendants of Genghis Khan. The Ottomans imprisoned Meñli I Giray for three years for resisting the invasion. After returning from captivity in Constantinople, he accepted the suzerainty of the Ottoman Empire. Nevertheless, Ottoman Sultans treated the Khans more as allies than subjects. The Khans continued to have a foreign policy independent from the Ottomans in the steppes of Little Tartary. The Khans continued to mint coins and use their names in Friday prayers, two important signs of sovereignty. They did not pay tribute to the Ottoman Empire; instead the Ottomans paid them in return for their services of providing skilled outriders and frontline cavalry in their Campaigns. Later on, Crimea lost power in this relationship as the result of a crisis in 1523 CE, during the Reign of Meñli's successor, Mehmed I Giray. He died that year and beginning with his successor, from 1524 CE on, Crimean Khans were appointed by the Sultan. The alliance of the Crimean Tatars and the Ottomans was comparable to the Polish–Lithuanian union in its importance and durability. The Crimean cavalry became indispensable for the Ottomans' Campaigns against Poland, Hungary, and Persia.
881 AH 1476 CE	The Swiss win a decisive victory at Morat over the Army of Charles the Bold, Duke of Burgundy. Caxton establishes the first English printing press in London, after working in the new trade in Bruges.
881 AH 1477 CE	Charles the Bald Killed - The Battle of Nancy is won by Swiss Pike men fighting for Louis XI. Charles the Bald, the last of the Burgundy claimants to the Throne, is killed in the battle. This effectively ended the incessant battles for the French crown. Ptolemy's concept of the world, with the Atlantic stretching to China and India, is printed in Bologna – fifteen years before Columbus sails West. Maximilian, heir to Austria, weds Mary, heiress to Burgundy, in the first of the great marriage alliances which form the Habsburg Empire.

882 AH 1478 CE	**24. Wisaal Sharif Hazrāt Syedna Shah Mustafa Sheikh Ahmad Arif Ibn Ahmad Abdul Huq Rudolvi Batin al Wali رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ.** **He was the only Male Offspring of his Father, Hazrāt Syedna Abdul Huq Rudolvi Zindaan Pir رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ to survive to Adulthood.** **As mentioned earlier on the Passing Away of Hazrāt Aleemullah Abdal رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ, Hazrāt Syedna Shah Ahmad Abdul Huq Rudolvi Zindaan Pir رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ had appointed Hazrāt Ameenullah Bengali Abdal رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ to the service of Hazrāt Sheikh Ahmad Arif Batin al Wali رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ.**
	25. Hazrāt Syedna Shah Sheikh Kamaluddin Mohammad Ajeeb Anwar Mohammad Jeeyo Ibn Arif Ahmad Rudolvi رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ. Chishtīya Ṣābirīya Sillsila. **He was Born in Rudauli on the 15th of Jumadi As Saani 837 AH.** **He was the Son and heir of Hazrāt Sheikh Ahmad Arif Batin al Wali رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ. As noted before, Hazrāt Makhdum Ali Alauddin Sabib Kalyari رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ had indicated in a dream to Hazrāt Sheikh Ahmad Arif Batin al Wali رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ that he should name his Son as Kamaluddin and this was done accordingly. His Father accorded him Ba'ait in the Čhištīya Sabiriya Sillsila on the 13th of Jumadi Al Aakhir 854 AH. After a period of 12 years on the 22nd of Shabaan 866 AH he was Accorded Khilafat Ba Ijazat and declared as the Heir to the Masnad of the Sabiriya Sillsila.** **Hazrāt Ameenullah Bengali Abdal رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ was instructed to be in his Service and his Father told him that a Person named Quddūs will attain unto the Sabiriya Mantle after him. He was also instructed to remain in Solititude and avoid meeting with the People. Accordingly Hazrāt Sheikh Kamaluddin Mohammad Ajeeb Anwar Mohammad Jeeyo رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ adopted this practice for the rest of his life.** **On the 19th of Rajab 877 AH Hazrāt Sheikh Ahmad Arif Batin al Wali رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ aranged a Grave for his Son, Hazrāt Kamaluddin Mohammad Ajeeb Anwar Mohammad Jeeyo رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ, and ordered him to undergo the Habs e Kabeer for a period of 65 days.**
883 AH 1478 CE	Ivan III subdues proudly independent Novgorod, removing the City's famous bell.
883 AH 1479 CE	Treaty of Alcacovas Under the treaty of Alcacovas Portugal abandoned its claim to the Castillian Throne as well as its claim to the Canary Islands. The Spanish recognized the Portuguese primacy in Azores islands as well the North and West African coasts.
884 AH 1480 CE	Treaty of Constantinople - The 15 year War between the Ottomans and Venice ended with the signing of the Treaty of Constantinople. Under the terms of the treaty Venice was forced to cede Cities along the Albanian coast to the Ottomans. Furthermore the Venetians were forced to pay for the right to trade in the Black

	Sea.
885 AH 1480 CE	The name of Constantinople changes to Istanbul, a word based on the everyday Greek name for the City.
885 AH 1480 CE	The Maravi Confederacy is formed by Bantu tribes and soon wins control over a large Region between Lake Nyasa and the Zambezi. An increase in trade through the central Sahara benefits the Songhay, with their Capital at Gao, at the expense of Mali. Ivan III, grand Prince of Russia, becomes the first to deny the Mongols of the Golden Horde their annual tribute of tax. Tomas de Torquemada, from a family of converted Jews, is appointed Spain's first Grand Inquisitor.
886 AH 1481 CE	Civil War between squabbling Swiss cantons is averted by the diplomacy of a hermit, Brother Klaus, at the Convention of Stans.
888 AH 1483 CE	The English King Edward IV dies and his succeeded by his 12-year-old Son as Edward V. The two royal Princes, Edward V and his younger Brother, are confined in the Tower of London by their uncle - soon to be Richard III. Richard III has himself proclaimed King by a parliament held at Westminster, and begins a short Reign of only two years. The Portuguese establish a further presence on the West coast of Africa, at the mouth of the Congo river.
890 AH 1485 CE	Matthias Corvinus, King of Hungary, captures Vienna and makes the City his Capital. Henry Tudor kills Richard III at Bosworth Field and takes the Crown as Henry VII.
891 AH 1486 CE	Henry VII, whose Mother is Lancastrian, marries the Yorkist heiress Elizabeth and thus unites the roses - in the Tudor rose.
891 AH 1486 CE	Siege of Kazan. The Vyatka Region remained the principal bone of contention between Kazan and Moscow for decades to come. In 1478 CE, shortly before his death, Ibrahim devastated the Region. In revenge, Ivan III sent his Generals to sack the neighborhood of Kazan. At that time Ibrahim died and was succeeded by Ilham, whilst his half-Brother Moxammat Amin fled to Moscow. Ivan III allowed him to settle in Kashira and pledged his support for Moxammat's claims to the Tatar Throne. In 1484 CE Russia placed Moxammat Amin on the Throne, but within a year Ilham regained power. In 1487 CE Ivan again found it prudent to intervene in Kazan affairs and replace Ilham with Moxammat Amin. Prince Kholmsky sailed down the Volga from Nizhny Novgorod and laid siege to Kazan on 18 May. The

	City fell to the Russians on 9 June. Ilham was sent in chains to Moscow before being imprisoned in Vologda, while Moxammat Amin was proclaimed the new Khan. In reference to this victorious Campaign, Ivan III proclaimed himself "Lord of Volga Bulgaria"
829 – 1101 AH 1487 – 1690 CE	Turpan Khanate. Ahmad Alaq's (the Khan of Eastern Moghulistan (Uyghurstan) from 1487 to 1503. He was the second Son of Yunus Khan. His Mother was Shah Begum, fourth Daughter of Badakhshan Prince Lali. Ahmad Alaq was a direct male-line descendant of Genghis Khan, through his Son Chagatai Khan. Nomadic realm came into frequent conflict with the Oirats, Kyrgyz people, and Kazakhs. According to the *Tarikh e Rashidi*, the Oirats called him *Alasha*, "the Killer". In 1482 CE, Hami was restored to Kara Del under Qanšin, but in 1488 CE, Ahmad killed Qanšin and retook the City. The next year Ahmad was driven out of Hami. In 1493 CE, Ahmad captured Kara Del's Ruler Šamba and held him prisoner. Šamba received support from the Ming Dynasty, which closed its borders to Turpan and expelled its traders from their markets, which eventually forced Ahmad to give up his ambitions in Hami due to unrest in his realm. In 1499 CE Ahmad retook Kashgar and Yengisar from Mirza Abu Bakr Dughlat. Around 1500 CE, Muhammad Shaybani attacked Ahmad's Brother Mahmud Khan, who appealed to Ahmad for help. Muhammad defeated both Ahmad and Mahmud, seizing Tashkent and Sairam. Ahmad was captured but released soon after. He died of paralysis in Aksu a year later. His Brother Mansur Khan succeeded him. His Reign began with difficulties with the powerful Dughlat of Kashgar, Mirza Abu Bakr Dughlat, plundering the Cities of Kucha and Aksu. In 1514 CE, Mansur's Brother Sultan Said Khan captured Kashgar, Yarkand, and Khotan from Abu Bakr and forced him to flee to Ladakh. This marked the final separation of Moghulistan into two realms, with Said situated in Kashgar, and Mansur in Turpan, otherwise known as Uyghuristan. In 1513 CE, Kara Del submitted to Mansur and in 1517 CE Mansur moved to Hami permanently, where he launched raids against the Ming Dynasty. Mansur was succeeded in 1545 CE by his Son Shah Khan. Shah fought with his Brother Muhammad, who seized part of Hami and allied with the Oirats. Shah died in 1560 CE and Muhammad succeeded him. Muhammad had to fight against a third Brother, Sufi Sultan, who tried to enlist the Ming in support of his claim to the Throne. After Muhammad's death in 1570 CE, the Turpan Khanate fades from historical texts. The last thing heard of them are embassies sent from Turpan to Beijing in 1647 CE and 1657 CE. The Qing Dynasty regarded them as embassies from a genuine Chagatayid.
892 AH 1487 CE	When the enlarged pyramid at Tenochtitlan is dedicated to Huitzilopochtli, the Aztec sacrifice of human victims lasts for four days.

	Lambert Simnel, supposedly a Nephew of Edward IV, is crowned in Dublin - but ends up working in the royal kitchens of Henry VII. The Fuggers make their first loan to a Habsburg Archduke, beginning a profitable link with the Dynasty. The Inca Empire is extended to the North and a second Capital is established at Quito. Dias Circles South Africa - Bartholomeu Dias the Portuguese explorer was blown off course and around the Cape of Good Hope. He became the first European explorer to circle Southern Africa.
893 AH 1488 CE	Bartolomeu Dias, sailing for the King of Portugal, becomes the first European navigator to round the Cape of Good Hope. On the death of his Father, James III, James IV becomes King of Scotland.
894 AH d. *c.*1489 CE	Abraham Bibago served as a Rabbi, Seminary Head, and Communal Leader in Huesca and Saragossa. Bibago was highly regarded by many of his contemporaries and successors, some of whom used extensive portions of his work without attribution. Bibago completed his most important work, *Derekh Emunah* (*Path of Faith*), about 1480 CE. This work is based upon Bibago's contention that human felicity (*haẓlaḥah*) depends upon intellectual perfection and that there are two separate routes to that goal: the path of philosophic investigation and the path of faith. The path of faith, when coupled with the path of investigation, is superior to the path of investigation alone. On its own, the path of faith is not inferior to the path of investigation. The chapter shows here a position which, while resembling that of Maimonides on the surface, is actually far removed from it.

894 AH 1489 CE	**Birth Hazrāt Syedna Jallaluddin bin Hazrāt Mehmood Omari Thanesari رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ.** **Hazrāt Syedna Jallaluddin Thanesari رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ was born in Balkh in 894 AH.** **His name was Hazrāt Jalaluddin رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ and Father's name was Hazrāt Qazi Mahmood رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ. His Father was Hazrāt Syed Muhammad Umar رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ, his Father was Hazrāt Syed Qazi Mansoor Shah II رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ, his Father was Hazrāt Qazi Alimuddin رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ, his Father was Hazrāt Qazi Kabiruddin رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ, Hazrāt Syedna Pir Jallaluddin Thanesari رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ was a descendant of Hazrāt Umar Farooq on the 27th Generation from both his Father's and Mother's side.** **At the age of seven, he came with his Father to Thanesar, India, before that he memorized the Holy Quran in Balkh. He came to India and engaged in acquiring Knowledge in Tafseer, Hadith, Fiqh, Logic, etc. At the age of 17, he was engaged in Teaching after completing his studies. He also used to guide the people by giving Fatwas.**

894 – 923 AH 1489–1517 CE	Sikandar Lodhi born Nizam Khan became the next Sultan of Delhi from the Lodhi Dynasty after the death of his Father Bahlul Khan. The second and most successful Ruler of the Lodhi Dynasty of the Delhi sultanate. He was also a poet of the Persian language and prepared a Diwan of 9,000 verses. He became Sultan upon the death of his Father on July 17, 1489 CE. His rise to power was troubled, as his older Brother, Barbak Shah, the Viceroy of Jaunpur, also laid claim to the Throne, even though their Father had nominated Sikandar. However, he was able to ascend to the Throne without massive bloodshed, and even allowed his Brother to continue ruling Jaunpur. He also settled differences with an Uncle, Alam Khan, who was also suspected of seeking to seize Power. Sikandar was a capable Ruler who encouraged trade across his territory, but discriminated against Hindu subjects. He expanded Lodhi Territory into the regions of Gwalior and Bihar. He made a Treaty with Alauddin Hussain Shah and his Kingdom of Bengal. In 1503 CE, he commissioned the building of the present-day City of Agra. He has a reputation for Religious intolerance, and is said to have burned Bodhan, a Hindu Sadhu alive for saying that Islam and Hinduism were equally acceptable to Allah سُبْحَانَهُ وَتَعَالَىٰ. The History of the Delhi Sultanate by M. M. Syed notes that Sikandar Lodhi frequently razed temples and erected Mosques in their place, for example at Mandrail, Utgir, and Narwar. In Mathura, he prevented Hindus from bathing in the sacred ghats and from shaving. He wrote poetry in Persian using the pen name Gulrukhi. He introduced auditing in accounts; he took good care of Justice and Agriculture for the welfare of people. He introduced a system of Gaz e Sikandari, meaning 32 digits of measuring system for Cultivated Lands. Among the administrative changes made by Sikandar Lodhi was the installation of Persian Language as the official Language for the accountancy in India. 1514 CE. Maṯnawī yi Mihr u Māh (905 AH). Publication of the Iran Pakistan Institute of Persian Studies. Sikandar Lodhi tried to conquer the Gwalior Fort, and he attacked five times, but was foiled on all occasions by the King of Gwalior, Maharaja Mansingh. He developed Agra as his second Capital (after Delhi), as it took a lot of time to travel from Delhi to Gwalior. Agra was known as Shiraz of India during Sikandar Lodhi's time Finally he attacked a small Region, near Gwalior named Narwar, and he had to wait 11 months at the Gates of the Narwar Fort, after 11 months when the people found that nothing had left to eat, they surrendered to Sikandar Lodhi. Once again he attacked on Gwalior, and was defeated by Maharaja Mansingh and his Wife Mrignayani.

894 AH 1489 CE	Venice's annexation of Cyprus completes a useful chain of Islands stretching to the Eastern Mediterranean.
895 AH 1490 CE	On the death of Matthias Corvinus, in 1490 CE, the Habsburgs recover Vienna from the Hungarians.
895 AH 1490 CE	**Wisaal Hazrāt Khwaja Nassiruddin Ubaidullah Ahrar رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ .** **Khwaja Ahrar Passed Away when he was 89 years old, in Samarqand, in 895 AH 1490 CE. His chronogram is خلدِ برین (The highest level of Heaven, Firdous al-Ala, as well as Absolute Heaven) which was discovered by Ali Shernawai.[41] He left a huge fortune and his family continued his Preaching.** **Naqšhbandi Shayukh came into India with the Timurid conquests in the tenth/ sixteenth Century. Most significant in the Naqšhbandi's spread to India is Hazrāt Khwaja Nasiruddin 'Ubaidullah Ahrar رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ (W. 895 AH 1490 CE), whose Lineal and Spiritual Descendants absolutely dominate the Indian Naqšhbandiya. Hazrāt Ahrar's رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ remarkably powerful Spiritual personality attracted large numbers of influential Disciples who not only went to India, but also to Turkey, Iran and Arabia. As one of the largest landowners in Transoxiana and the de facto Ruler over much of the eastern Timurid kingdom, Hazrāt Ahrar رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ set the precedent for Naqšhbandi's to cultivate close relationship with Ruling Dynasties.[42]** **The Naqšhbandi Political Agenda, among their other goals, was to influence Political Leaders to establish and enforce Islamic practices.** **The Timurid dynasty, under the Aegis of Zahiruddin Muhammad Babur (d. 937/1530), continued to have close ties with the Naqšhbandi's.[43] Hazrāt Khwaja Ahrar's رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ descendants were already established in Kabul before Babur captured the City in 909-10 AH 1504 CE.[44]**

41 نوشاہی, عارف.خواجہ احرار. Islamabad: Poorab Academy.

42 See Hamid Algar, "A Brief History of the Naqšhbandi Order," in Marc Gaborieau, Alexander Popovic, and Thierry Zarcone, eds., Naqšhbandi's: Historical Development and Present Situation of a Muslim Mystical Order (Istanbul: Editions Isis, 1990), pp. 13-15.

43 Babur's Father, his paternal uncle Sultan Ahmad Mirza, as well as Babur himself respected Hazrāt Khwaja Ahrar رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ but were not formally Ahrar's disciples. Naqšhbandi sources sometimes exaggerate Timurid connections to the Naqšhbandiya, e.g., Khurshid Hassan Bukhari, "Mughal Siyasat par Auliya e Naqšhband ka Asar," Nur al Islam, Auliya' e Naqšhband Number, part 1, vol. 24 (March-April 1979), p. 138. In his memoirs, Babur recounts a dream where Hazrāt Ahrar رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ predicted his successful victory taking Samarqand. See Babur, Babur Nama, p. 132. In addition, he relates having especially honored a visiting Grandson of Hazrāt Ahrar رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ , Hazrāt Khwaja 'Abdush Shahid رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ (Wisaal 983 AH 1575 CE) (ibid, p. 631). Hazrāt Khwaja 'Abdussh Shahid رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ later spent fifteen Years in India (966 AH 1558-59 CE to 982 AH 1574-75 CE) where he reportedly had a following of twelve thousand People before returning to Samarqand in 983 AH 1575 CE. Kishmi, Nasamat, pp. 168-169.

44 Stephen Dale describes Hazrāt Ahrar's رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ extensive Waqf holdings probably obtained in cooperation with Babur's uncle Ulugh Beg Kabuli. One holding was a madrasa, Maktab, and a Mosque, a base for education and patronage and that could have been one of Hazrāt Baqi Billah's رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ (d. 1012/1603) institutional affiliations when he was in Kabul before migrating to Delhi in 1007-8/1599. Dale, revising earlier studies by S. Athar Abbas Rizvi, Muslim Revival Movements in the 16th and 17th Centuries CE (Agra: Agra University, 1965 CE), pp. 179-183, has shown the close interrelationship of the Naqšhbandiya and Timurid dynasty in India, particularly in marriage ties between the Ahraris and the Timurids ruling India. Stephen Dale, "The Legacy of the Timurid's," in David Morgan and Francis Robinson, eds., The Legacy of the Timurids (Delhi: Oxford University Press for the Royal Asiatic Society, forthcoming). I am particularly grateful for Stephen Dale making this

	As Babur moved on to conquer portions of Northern India in 932-33 AH 1526 CE, the Naqšhbandi's continued to find a receptive climate to spread their Teaching. Hazrāt Ahrar's رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ third Son, Hazrāt Muhammad Amin رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ, accompanied Babur when he conquered Kabul and India.[45] Babur, in battle against the Forces of the Lodhi King Sultan Ibrahim in Delhi, is said to have (first) visualized Hazrāt Ahrar رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ and (soon after) a man came dressed in white on a white horse who fought fiercely. After the Gurganis (Babur's Forces) won the battle, this man was later identified as Hazrāt Khwajagi Ahmad رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ and was rewarded by Mir Qazi.[46] **When Babur's Cousin, Haydar Mirza Muhammad, described the Disrespectful Treatment accorded to Hazrāt Khwaja Khawand Mahmud رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ by the Mughal Emperor Humayun (R. 937 AH 1530 CE-947 AH 1539 CE, 962 AH 1555 CE-963 AH 1556 CE) and his Entourage, he noted, Hazrāt' Khawja Nura (Khawand Mahmud) رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ had a hereditary claim to their Veneration.[47] Just as his Grandfather, Ahrar, had foreseen Babur's previous victory over Samarqand, Hazrāt Khawand Mahmud رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ is said to have predicted that Babur's Son, Mirza Kamran, would take the City of Qandahar.[48] Conversely, after being treated brusquely by Humayun, who was a devotee of Hazrāt Sheikh Bahlol رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ , the elder Brother of Shattari Hazrāt Muhammad Ghaus Gwaliori رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ (Wisaal 970 AH 1562 CE) Hazrāt Khawand Mahmud رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ is said to have predicted Humayun's defeat by Sher Shah.[49]** **Sufī anecdotes such as these reflected and perpetuated the prevailing World view of the time that there was a causal relationship between Naqšhbandi Ahrari Spiritual intercession and Timurid Military success. A Sheikh's**

unpaginated pre publication available and giving me permission to cite. See also Bukhari, "Mughal Siyasat," pp. 140-141.

45 Kishmi, Nasamat, pp. 153-154.

46 Hazrāt Khwajagi Ahmad رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ, known as Hazrāt Maulana Khwajagi Ahmad b. Jallaluddin رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ (d. 950/1543-44), was a Disciple of Hazrāt Muhammad Qadi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ (d. 911 or 912/1505-7), a famous Successor of Hazrāt Ahrar رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ. See Muhammad Ghausi Mandawi, Azkar e Abrar, Urdu Tarjuma e Gulzar e Abrar, 2nd ed., Urdu translation by Fadl Ahmad Jewari (Lahore: Islamic Book Foundation [1908], 1975), p. 259. It was a common practice of the time to have holy men accompany armies as a kind of "Spiritual artillery" to assist in gaining victory. Hazrāt Baba Palangposh رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ (Wisaal 1110-11 AH 1699 CE), originally from Gudjduvan, was a Naqšhbandi Military Pir, who accompanied Ghazi'uddin Khan, an immigrant Mughal General fighting in India. See Simon Digby, "The Naqšhbandi's in the Deccan in the Late Seventeenth and Early Eighteenth Century CE: Hazrāt Baba Palangposh رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ , Hazrāt Baba Musafir رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ and Their Adherents," in Gaborieau et. al., Naqšhbandi's, pp. 167-207.

47 N. Elias, ed., English translation by E. Denison Ross, A History of the Mughals in Central Asia Being the Tareekh e Rashidi of Hazrāt Mirza Muhammad Haidar Dughlat رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ, ed. (London: Curzon Press, 1972) p. 399 cited by Dale, "The Legacy of the Timurids." Hazrāt Mirza Muhammad رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ was a Disciple of Hazrāt Khawand Mahmud رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ.

48 Kishmi, Nasamat, p. 161. Both of these forecasts were interpreted as divine assistance mediated by the Naqšhbandi's.

49 Ibid., p. 156.

	authority, in addition to genealogical factors, was thought to be based on his ability to affect mundane affairs through intercession on the Supra-Mundane Plane. **Works:** **1. Risalah Waldiyah (Urdu translation), authored by Khwaja Ubayd Allah Ahrar رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ, translated from Persian into Turkish by the Mughal Emperor Zaheeruddin Babar. When News arrived of Kamran and Dost e Khawand in Kabul—of Tahmasp Safazui's defeat at Jam of 'Ubaidu'1lah Uzbek and of the birth of a Son to Humayun, and of a marriage by Kamran. Emperor Zaheeruddin Babar rewarded an artificer and was strongly attacked by fever, thereafter. For his healing, Emperor Zaheeruddin Babar translated Hazrāt Ahrari's رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ Walidiyyah Risala.** **Translated from Turkish to Urdu by Dr. Muhammad Abdus-Salam, published 2012 by Pakistan Historical Society.[50]** **2. The Letters of Khwajah 'Ubayd Allah Ahrar (رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ) and His Associates (English and Persian), collected by Alisher Navoii, edited by A. Urunbaev, translated in English by Jo-Ann Gross.** **Famous Quotes.** **"Everyone enters through a different Door; I entered this Spiritual Order through the Door of Service."[51]** **"Love and follow Lovers. Then you will be like them and their Love will reflect on you."[52]** **"Sufism requires you to carry everyone's burdens and not to put yours on anyone.[53]**

50 00386_RISALA-E-WALDIA-ur.pdf (archive.org)

51 https://en.wikipedia.org/wiki/Khwaja_Ahrar#cite_note-27

52 https://en.wikipedia.org/wiki/Khwaja_Ahrar#cite_note-28

53 https://en.wikipedia.org/wiki/Khwaja_Ahrar#cite_note-29

Hazrāt Khawja Mohammad Yahya رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ.
Hazrāt Muhammad Yahya رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ, the second Son of Hazrāt Ubaidullah Ahrar رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ and many of the People present at his Passing Away saw a light so brilliant shine from his eyes that it made the candles appear dim. All of Samarqand, including the Sultan, were shaken and grief-stricken at his passing.
Hazrāt Muhammad Yahya رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ, was given the Reins of The Sillsila by Hazrāt Khwaja Ubaidullah Ahrar رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ during his Lifetime and he had the Duty of the Hospice as well.
The Mughal Emperor Zahiruddin Babur did not have a smooth sailing in his own Homelands and faced constant intrigues and Power Struggles, especially from the Shaibanis. Hazrāt Khawja Mohammad Yahya رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ was inexorably ivolved in these struggles.
On one occasion, Emperor Zahiruddin Babur records in his Memoirs:
Abu'l Qasim Kohbur himself had not come with us but had sent 30 or 40 of his retainers under his younger Brother, Ahmadi Qasim. No man of Ibrahim Tarkhan's was with us; his younger Brother, Ahmad Tarkhan came with a few retainers after I had entered the town and had taken post in the Monastery.[54]
The Towns-People were still slumbering; a few traders peeped out of their shops, recognized me and put up prayers. When, a little later, the news spread through the town, there was rare delight and satisfaction for our men and the Townsfolk. They killed the Uzbeks in the lanes and gullies with clubs and stones like mad dogs; four or five hundred were killed in this fashion. Jan Wafa, the then Governor, was living in Hazrāt Khwaja Yahya's رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ house; he fled and got away to Shaibaq Khan.[55]
To the Gilk Sarai accordingly. 'Ali Mirza was taken but when the fire-pencil was drawn across his eyes, whether by the Surgeon's choice or by his inadvertence, no harm was done. This the Mirza did not reveal at once but went to Hazrāt Khwaja Yahya's رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ house and a few days later, to the Tarkhans in Bukhara.
Through these occurrences, the sons of his Highness Hazrāt Khwaja Ubaidu'llah رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ became settled partisans, the elder (Muhammad Ubaidu'llah, Hazrāt Khwajaki Khwaja رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ) becoming the Spiritual Guide of the elder Prince, the younger (Hazrāt Khwaja Yahya رحمة اللهِ وَتَعَالٰی علیه) of the younger. In a few days, Hazrāt Khwaja Yahya رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ followed 'Ali Mirza to Bukhara. Hussain Mirza's retirement, came over by way of Shahr e Sabz. To reinforce him, Khusrau Shah laid hands on his younger Brother. We (three Mirzas) beleaguered the town from three sides during three or four months; then Hazrāt Khwaja Yahya رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ came to me from. Ali Mirza to mediate an agreement with a common aim.
The matter was left at an interview arranged (Kurush Khan);
I there saw, in Hazrāt Khwaja Yahya's رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ service, Mulla Bind'i

54 Fol. 84.

55 Here the Hai. MS. begins to use the word Shaibaq in place of its previously uniform Shaibani. As has been noted (f. 56 n. 2), the Elph. MS. Writes Shaibaq. It may be therefore that a scribe has changed the earlier part of the Hai. MS. and that Babur wrote Shaibaq. From this point my text will follow the double authority of the Elph. And Hai. MSS.

and Muhammad Salih the latter I saw this once, the former was long in my service later on. After the interview (Kurush Khan) with 'Ali Mirza, as winter was near and as there was no great scarcity amongst the Samarkandis, we retired, he to Bukhara, I to Andijan.

At the time when (last year). 'Ali Mirza and I had our interview, it had been settled that this summer he should come from Bukhara and I from Andijan to beleaguer Samarkand. i.e. with Hazrāt Khwaja Yahya رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ presumably.[56]

The Winter passed in this sort of tug-of-war; with the oncoming heats, they sent Hazrāt Khwaja Yahya رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ to treat with me, while they, urged on by the (Samarkand) Army, marched out to near Shiraz and Kabul.[57]

On our arrival in Khan Yurti, the Samarkand Begs under Muhammad Mazid Tarkhan came and did me obeisance. Conference was held with them as to details for taking the town; they said, Hazrāt Khwaja Yahya رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ also is wishing for the Padshah; with his consent the town may be had easily without fighting or disturbance.' The Khwaja رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ did not say decidedly to our messengers that he had resolved to admit us to the town but at the same time, he said nothing likely to lead us to despair. Leaving Khan Yurti, we moved to the bank of the Dar e Gham (Canal) and from there sent our librarian, Khwaja Muhammad Ali[58] to Hazrāt Khwaja Yahya رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ. He brought word back, “Let them come; we will give them the town.” Accordingly we rode from the Dar e Gham straight for the town, at night-fall.

The Khan, for his part, did not receive him very favorably; when they had seen one another, he seated him on his less honorable hand. Hazrāt Khwaja Yahya رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ, on hearing of the Mirza's departure, became very anxious but as he could find no remedy, went out also. The Khan looked at him without rising and said a few words in which blame had part, but when the Hazrāt Khwaja رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ rose to leave, showed him the respect of rising.[59]

Things did not always go smoothly for the Naqšhbandi, especially at first when Timurid rule ended in Transoxiana in 905 AH/ 1500 CE. the founder of the succeeding Shaybanid dynasty in Transoxiana, Muhammad Shaybani, confiscated considerable property of the Ahrar family and was later implicated in the massacre of one of Hazrāt Ahrar’s رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ sons, Hazrāt Khwaja Yahya رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ and two of Hazrāt Yahya's رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ three sons in 906 AH/ 1500-1 CE.[60]

Shah Baig Mughal had, in the mean time forcibly occupied Samarkand. On

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56 See f. 38.

57 i.e. on his right. The MS. ii, 302 represents that 'Ali was well-received. After Shaibaq had had Zuhra's overtures, he sent an envoy to 'Ali and Hazrāt Yahya رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ; the first was not won over but the second fell in with his Mother's scheme. This difference of view explains why 'Ali slipped away while Hazrāt Yahya رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ was engaged in the Friday Mosque'. It seems likely that Mother and Son alike expected their Uzbek blood to stand them in good stead with Shaibaq.

58 Fol. 79.

59 He tried vainly to get the town defended. " Would to God Babur Mirza were here!" he is reported as saying, by Muhammad Salih.

60 http://www.allamaiqbal.com/publications/journals/review/apr97/7. htm#_edn7

instigation of some of his Nobles, who were Shia, he called Hazrāt Mohammad Yahya رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ before him. All of his Property was Confiscated, some of the afore said Nobles wanted to have Hazrāt Mohammad Yahya رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ killed but Shah Baig was averse to this.

The Mirza having been Killed, Shaibani Khan sent Jan 'Ali after his Mirza. He had apprehensions also about Khwaja Yahya رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ and therefore dismissed him, with his two sons, Hazrāt Khwaja Muhammad Zakariyya رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ and Hazrāt Khwaja Baqi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ, towards Khurasan. Hazrāt Mohammad Yahya رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ said, "Whatever is Destined to Occur this Day will happen under any Circumstances, My Father has foretold the incident but it is dependent upon the Place and Time. He left for Khorasan on the 11th of Muharram, 906 AH and when he reached the Village of Kasrab, near Tashkent, The afore said Nobles sent some Uzbeks to intercept the Cavalcade. The Uzbeks followed them and near Khwaja Kardzan martyred both the Khwaja رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ and his two young sons. Hazrāt Khwaja Mohammad Zakariyya رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ and Hazrāt Khwaja Mohammad Abdul Baqi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ and their Sister were all ruthlessly Martyred and the rest of the entourage was forced back to Samarkand.Though Shaibani's words were,[61] "Not through me the Khwaja's رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ affair! Qambar Bi and Kupuk Bi did it." This is worse than that! There is a proverb, "His excuse is worse than his fault," for if Begs, out of their own heads, start such deeds, unknown to their Khans or Padshah's, what becomes of the authority of Khanship and Sovereignty.[62] That day was one of Universal Mourning in Samarkand and the entire Populace turned out to bury the Martyrs.

Date of Shahadat.

شیخ یحییٰ عهید کامل عصر۔ اکمل اسعد است سعد و سعید،
یافت حق را بر آنکه اورایافت۔ دید حق را برآنکه اورا دید۔
کرد رحلت چو زیں جہان فنا۔ روح پاکش باوج خلد رسید۔
صاهب جان نصار شد تاریخ۔ نیز قطب کبیر مرد شہید۔
۹۰۶ھ

Khwaja Ubayd Allah Ahrar's رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ remaining Son, Hazrāt Khwaja Mohammad Amin رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ assumed the 'Gaddi' (Seat of Teaching) of his Father.

On Hazrāt Khwaja Zakariyya رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ, the third Son of Hazrāt Khwaja Muhammad Yahya رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ, although in disgrace, I conferred the rank of 1,000. This I was induced to do on the recommendation of the venerated Hazrāt Shaikh Hussein Jami رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ! Six months previous to my accession," etc. Evidently the statement about Hazrāt Zakariya's promotion has been omitted accidentally from the Tuzuk. There is a reference to the Shaikh's dream in Muhammad Hadi's preface to the Tuzuk.[63] He says there that it was the Saint Hazrāt Bahaulhaq رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ who appeared in a dream to Hazrāt Hussain Jami رَحْمَةُ اللهِ

61 Fol. 81.

62 Herat might be his destination but the MS. names Makka. Some dismissals towards Khurasan may imply pilgrimage to Meshhed.

63 Ibid. p. 15.

	تَعَالٰی عَلَیْہِ and told him that Sultan Salim (Jehangir) would soon be King.[64]
	19. Hazrāt Khwaja Mu'īnuddīn Abdul Huq رَحْمَۃُ اللہِ تَعَالٰی عَلَیْہِ. Naqšhbandiya Sillsila. **The Naqšhbandi Timurid partnership involved many dimensions of cooperation of interrelationships. There were formal Master Disciple ties, e.g., Hazrāt Khwaja Khawand's رَحْمَۃُ اللہِ تَعَالٰی عَلَیْہِ Son, Hazrāt Khwaja Mu'īnuddīn Abdul Huq رَحْمَۃُ اللہِ تَعَالٰی عَلَیْہِ (W. 956 AH/ 1549-50 CE or 962 AH/ 1554-55 CE), was in the service of Akbar, and acted as Mirza Kamran's Spiritual Mentor.** **Hazrāt Khwaja Khawand Mahmud al Attar al Naqšhbandi Husayni رَحْمَۃُ اللہِ تَعَالٰی عَلَیْہِ was the second Son of Hazrāt Khwaja Kalan رَحْمَۃُ اللہِ تَعَالٰی عَلَیْہِ, who was the eldest Son of Hazrāt Khwaja Ubaidullah Ahrar رَحْمَۃُ اللہِ تَعَالٰی عَلَیْہِ. He was born in 965 AH/ 1557-58 CE. Mirza Hayder refers to him as Hazrāt Khwaja Nura رَحْمَۃُ اللہِ تَعَالٰی عَلَیْہِ or Makhdum Nura رَحْمَۃُ اللہِ تَعَالٰی عَلَیْہِ. He was highly Revered by Emperor Babur, who was wanted to meet him just before his death. But unfortunately the two could not meet. However the Hazrāt Khwaja رَحْمَۃُ اللہِ تَعَالٰی عَلَیْہِ went to Emperor Humayun to offer his condolence for Babur's death. Some people speculate that this visit was made in Order to find his chances in the Imperial Court of Emperor Humayun. But since Emperor Humayun had been influenced by Shattari Sheikh Hazrāt Bahlol رَحْمَۃُ اللہِ تَعَالٰی عَلَیْہِ. He did not pay heed to Hazrāt Khwaja Nura رَحْمَۃُ اللہِ تَعَالٰی عَلَیْہِ, upon which Khwaja returned to Lahore dejected. He stayed in Lahore at the insistence of Mirza Kamran for three years and then left India altogether."** **Emperor Akbar's Reign brought a flourishing period of the Naqšhbandi Order in India. A number of the scholars of the Order migrated to India and settled here. Among them Hazrāt Mirza Sharfuddin Husayn رَحْمَۃُ اللہِ تَعَالٰی عَلَیْہِ Son of Hazrāt Khwaja Mu'in رَحْمَۃُ اللہِ تَعَالٰی عَلَیْہِ also migrated to India, in the fifth year of Emperor Akbar's Reign, and was Honored with Governorship of Ajmer by Akbar. Also Akbar's Sister, Bakhshi Banu Begum, was Married to him. Having served in Gujarat, Bengal, Bihar, he rebelled twice and was finally killed in 988 AH/ 1580-81 CE.[65]** **These facts absolutely debunk the false information that the Mujadadi Naqšhbandi Divines introduced The Naqšhbandi in India. In fact they were responsible for the rapid decline in Muslim Ascendancy due to their Iconoclastic and Fundamentalist Attitudes, more akin to Mullaism than Sufism. The Ahrari Naqšhbandi went on to a synergistic relationship through Abul A'ala Naqšhbandi رَحْمَۃُ اللہِ تَعَالٰی عَلَیْہِ and in fact started the Abul A'alai Branch of the رَحْمَۃُ اللہِ تَعَالٰی عَلَیْہِ that is still flourishing within the Jehangiri and Shahjehani Synergistic Silasill in Bangladesh; India and Pakistan.** **Other Naqšhbandi's, particularly descendants of Hazrāt Ahrar رَحْمَۃُ اللہِ تَعَالٰی عَلَیْہِ, held Governmental Posts during Humayun's Reign, e.g., Hazrāt Ahrar's Great Grandsons Hazrāt Khwaja 'Abdul Kafi رَحْمَۃُ اللہِ تَعَالٰی عَلَیْہِ and Hazrāt Khwaja Qasim رَحْمَۃُ اللہِ تَعَالٰی عَلَیْہِ. Hazrāt Sultan Khwaja**

64 The Tuzuk e Jehangiri Or Memoirs Of Jahangir, translated by Rogers the Memoirs of Jahangir.

65 Nizamuddin Ahmad, Tabaqat e Akbari, tr. B. De, 3 vols. (Calcutta, 1911-14), ii. 655.

	Naqšhbandi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ, a Disciple of Hazrāt Khwaja 'Abdush Shahid رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ, was appointed the Sadr in charge of Religious Endowments and Land Grants from 985-86 AH/ 1578 CE-992 AH/ 1584 CE during Akbar's Reign.[66] **Hazrāt Muhammad Yahya رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ (W. 999 AH/ 1590-91 CE in Agra), the principal Successor to his Father, Hazrāt Abu Faiz رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ, a Grandson of Hazrāt Ahrar رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ, was appointed Mir-i Hajj for the year 986 AH/ 1578 CE by Akbar following the previous Hajj which was led by a lineal descendant of Hazrāt Ahrar رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ , Hazrāt Sultan Khwaja رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ.[67]** **Timurid respect and veneration of Naqšhbandi's could be expected to have been reflected in a more widespread public recognition of Naqšhbandi's. It was a reciprocal relationship; the Timurids- acquired Religious legitimacy from the Naqšhbandi's and the Naqšhbandi's secured an elevated socio-political status in their association with the Timurids.**
896 AH 1491 CE	**24. Wisaal Sharif Hazrāt Syedna Darwesh bin Mohammad Qasim Awadhi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ.** **He belonged to the Čhištīya Nizamiya Sillsila and was a Mureed (Disciple) of Hazrāt Syedna Budh'dhan Bhairachi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ, a Disciple of Hazrāt Syedna Ajmal Bhairachi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ who, in turn was a Disciple of the Famous Saint, Hazrāt Syedna Jallaluddin Buḵhāri az Makhdum Jehanian Jehan Gusht رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ.** **He also held Khilafat from The Badiyya Madariya Sillsila being sanctioned by Hazrāt Syedna Budh'dhan Bhairachi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ. He was also the Murid and Khalifa of his Father's Pir and Murshid Hazrāt Sheikh Fatehullah Awadhi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ. Hazrāt Sheikh Fatehullah Awadhi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ received the Khirqa Khilafat from Hazrāt Sheikh Sadruddin Shahab Quraishi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ and he received the Khirqa Khalifat from his Murshid Hazrāt Sheikh Nasiruddin Mahmud Chiragh Dehlavi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ. He also received the Khirqa of the Sillsila e A'aliy Shurwardiya Saifiya from Hazrāt Syedna Budh'dhan Bhairachi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ.** **He Passed Away on 16 Muharram 896 AH on 29 November 1490. His Mazar e Sharif in Faizabad is very popular in India.[68]**
	25. Hazrāt Syedna Qutb e Alam Abdul Quddūs Gangōhī رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ.

66 "The Legacy of the Timurids." Hazrāt Khwaja 'Abdush Shahid رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ (Wisaal 983 AH/ 1575-76 CE) was one of Hazrāt Ahrar's رحمة الله وَتَعَالٰی عليه Grandsons.

67 Badayuni, 'Abdul Qadir Muntakhab al Tawarikh,, vol. 2, English translation by W. H. Lowe (Delhi: Idara e Adabiyat e Dehli [1884-1925 CE], 1973 CE), pp. 246, 275. According to Badayuni, Hazrāt Sultan Khwaja رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ was the Son of Hazrāt Khwaja Khawand Mahmud رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ. Ibid., p. 246. Others say he was Disciple of Hazrāt Khwaja Dost رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ whose Sheikh was a Disciple of Hazrāt Khwaja 'Abdush Shahid رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ. See Abu Fadl ' Allama, Akbar Nama: History of the reign of Akbar including an account of his predecessors, 3 vols., English translation by H. Beveridge (Delhi: Ess Ess Publications [1897-1921 CE], 1977 CE), 3. 192, 271.

68 Tarikh Auliya, Abul Asfar Ali Muhammad Balkhi, p. 266, Noorani Kitab Khana Qissa Khwani Bazar Peshawar. Gulzar Abrar Muhammad Ghousi Shatari رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ, p. 580, Syed Ahmed Shaheed Academy, Lahore.

	Čhištīya Nizamiya 25; Čhištīya Sabiriya 26 and Madariya Sillasil. **The Spiritual quest of Hazrāt Abdul Quddūs Gangōhī رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ began his formal studies with the then standard curriculum in external sciences (ʿAlūm-e Zāher), only to be diverted and finally overwhelmed by passionate love of Allah سُبْحَانَهُ وَتَعَالٰى (ʿIhšq-e Mawlā), after which he became a student, disciple, and eventual exemplar of the Sufi Path (Tarīqa). Hazrāt Abdul Quddūs Gangōhī رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ was not linked to Hazrāt Makhdum Sheikh Ahmad Abdul Huq Rudaulvi رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ in a generational sequence; the older Saint had predeceased him by more than a hundred years. Instead, he became acquainted with the Ṣābirīya Čhištīya through Hazrāt Makhdum Sheikh Ahmad Abdul Huq Rudaulvi's رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ Grandson, Hazrāt Syedna Shah Sheikh Kamaluddin Mohammad Ajeeb Anwar Mohammad Jeeyo Ibn Arif Ahmad Rudolvi رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ, who was the Saǰǰāda Nišhīn of the Rudawli Ḳānaqāh in Hazrāt Abdul Quddūs Gangōhī's رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ youth and whose sister Hazrāt Abdul Quddūs Gangōhī رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ later married. But Hazrāt Abdul Quddūs Gangōhī رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ himself claimed that it was direct communication with the spirit of the deceased Saint in a dream that prompted his profession of spiritual allegiance (Baiʿat) to the Ṣābirīya Čhištīya,[69] much in the same manner that the illiterate Hazrāt Ḳaraqānī (Wisaal 426 AH 1034 CE) was said to have been initiated by the awe-inspiring spirit of the deceased Hazrāt Bāyazīd Busṭamī رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ (Wisaal 261 AH 874 CE).** **The remainder of Hazrāt Abdul Quddūs Gangōhī's رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ life may be divided into 3 phases:** **1. For approximately seventeen years after his initiation into the Ṣābirīya Čhištīya discipline, he remained near Rudauli, spending his time in private devotional pursuits (some of which, e.g., Namāz e Maʿkūs "inverted prayer" were extraordinarily rigorous) This resulted in his being Awarded the Sulṭān e Ḏikr "Supreme Meditation," which was not earlier mentioned in any Ṣābirīya Text. He also accepted Afghan disciples from the Lōdī Armies that conquered and intermittently Ruled Eastern Uttar Pradesh during the latter part of the 15th Century CE.[70]** **2. In 896 AH 1491 CE, at the invitation of one of his Afghan disciples, Hazrāt Abdul Quddūs Gangōhī رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ, with his family, moved to Shahabad in the Panjab, not far from Gangoh, where the Saint eventually Passed Away and was buried. For over 30 years he resided there, raised his sons, and continued to groom Afghan disciples. Inevitably he was entangled in the battle of Panipat (1526 CE). Sultan Ibrāhīm compelled him to bless the ill-fated Lōdī Army. The now aged Saint was captured and later released by the invading Mughals.**

69 Laṭāʾif e Quddūsī, pg. 10

70 S. Digby, "Dattu Sarvani."

	3. When the Mughals destroyed Shahabad to scatter the remaining Afghans, He moved to Gangoh, where he lived for his remaining eleven years. He developed minimal but apparently cordial relations with both Emperor Bābur and Emperor Humāyūn. Like Hazrāt Sheikh Aḥmad Sirhandī رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ (Wisaal 1034 AH 1624 CE, who is spiritually linked to Hazrāt Abdul Quddūs Gangōhī رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ through his Father, Hazrāt ʿAbd-al-Aḥad رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ, a disciple of the Saint's Son, Hazrāt Ruknuddīn رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ), Hazrāt Abdul Quddūs Gangōhī رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ recorded his exchanges with the Lōdī and Mughal Royalty in letters, copies of which were retained, collected, and later transcribed by scrupulous disciples. Though not as theologically speculative as the letters of Hazrāt Sirhandī رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ, these letters (the Maktūbāt-e Quddūsī) provide insights into the Saint's relations with contemporary Rulers and Government Officials. **The Mughal Emperor Humayun visited Hazrāt Abdul Quddūs Gangōhī رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ for taking decisions on some controversial matters.**[71] **Hazrāt Abdul Quddūs Gangōhī رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ was Initiated in the Nizamiya Čhištīya Sillsila by Hazrāt Syedna Darwesh bin Mohammad Qasim Awadhi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ and in the Madariya Sillsila by Hazrāt Syedna Budh'dhan Bhairachi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ who was also a Khalifa of Hazrāt Syedna Ajmal Bhairachi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ The Spiritual Perceptor of Hazrāt Syedna Darwesh bin Mohammad Qasim Awadhi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ. He was Awarded Khilafat Ba Ijazat in Both Sillasil.**
897 AH 1491 CE	Portuguese in Angola Portuguese explorers establish an embassy at Mbanza the Capital of the Bantu State in the present Angola. The Kongo Ruler converts to Catholicism.
897 AH 1492 CE	After sailing for five weeks from the Canaries, Columbus and the Pinzón Brothers step ashore in the Bahamas. Columbus and his fellow explorers make landfall on the largest of the Caribbean islands, Cuba.
897 AH 1492 CE	Bayazid II, the Turkish Sultan, makes a special point of welcoming in Istanbul the Jews expelled from Spain.
898 AH 1492 CE	A French Privateer off the West Coast of Ghana is the first to plunder a Portuguese Vessel carrying home African gold. The Army of Ferdinand and Isabella besieges and takes the City of Granada, completing the long reconquest of Spain from the Muslims. Torquemada persuades Ferdinand and Isabella to expel from Spain all Jews (about 160,000) who will not convert to Christianity. Rodrigo Borgia, elected Pope as Alexander VI, already has four illegitimate children and possibly sires three more while Pope.

[71] Muhamad Enamul Haq,"Sufi Movement in Bengal "Khuda Baksh Library Journal, No113, Sept.1998, Patna, p.79.

	The world's first Globe is published by Martin Behaim without showing America, in the very year of Columbus' voyage. Columbus Sets Sails For New World - Isabella, Queen of Spain financed the voyage of Christopher Columbus. His goal was to find a sea route to the Orient by sailing westward. He set sail in his flagship the Santa Maria with 52 men aboard. Also sailing was the smaller Pinta and Nina. On October 12th land is sighted. Columbus finally set foot on dry land. He landed at San Salvador. Jews Driven From Spain -The Jews of Spain were ordered out of Spain. Some Jews accept the cross and stayed, while over 100,000 left Spain, many traveling to the Ottoman Empire, while some settled in Portugal. Granada surrendered to Isabella and Ferdinand. Granada was the last Muslim Kingdom in Spain and this marked the final expulsion of the Moors from Spain.
898 AH 1493 CE	**Wisaal Sharif Hazrāt Syedna Shah Sheikh Kamaluddin Mohammad Ajeeb Anwar Mohammad Jeeyo Ibn Arif Ahmad Rudolvi, Isa Ruhi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ.** **On the 21st of Shaban, 898 AH 1493 CE, Hazrāt Syedna Mohammad Jeeyo Ibn Arif Ahmad Rudolvi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ Passed Away in Rudauli Sharif.**
	26. Hazrāt Mushkil Kusha Bandagi Syedna Qutb e Alam Abdul Quddūs Datagir Gangōhī Sultan at Tariqeen رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ Čhišhtīya Nizamiya; Čhištīya Ṣābirīya and Madariya Sillasil. **On the 7th of Rabbi ul Awwal 862 AH, Hazrāt Abdul Quddūs Gangōhī رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ went to the Mazar (Shrine) of Hazrāt Makhdum Syedna Shah Nur al Huq Ahmad Abdul Huq, Zindaan Pir Rudolvi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ قدس الله السرح العزيز as had become a practice that he assiduously followed and received much Benefit and Blessings. While he was engaged in his Devotions, the Saǰǰāda Nišhīn of the Rudauli Ḳānaqāh and Son of Hazrāt Makhdum Syedna Shah Nur al Huq Ahmad Abdul Huq, Zindaan Pir Rudolvi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ قدس الله السرح العزيز, Hazrāt Shah Mustafa Arif Huq, Batin al Wali رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ was seated to one side engaged in Muraqaba (Meditation). He received the inspiration from the Mazar Pak to arrange for the Marriage of his Daughter to Hazrāt Abdul Quddūs Gangōhī رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ.** **Hazrāt Shah Mustafa Arif Huq, Batin al Wali رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ greeted Hazrāt Abdul Quddūs Gangōhī رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ and informed him of his Inspiration as well as the fact that he would receive direct Spiritual Grace from Hazrāt Syedna Sheikh Mohammad Ibn Arif Ahmad Rudolvi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ who was the Brother of His Bride to be and Son of Hazrāt Shah Mustafa Arif Huq, Batin al Wali رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ.** **Accordingly on the 20th of Jumadi al Aakhir 869 AH, a Qawalli Session was arranged and the Ba'ait Ceremony was Performed and the Wilayat of Alu al Azmi was Bestowed Upon Him. At this time Hazrāt Shah Mustafa Arif Huq, Batin al Wali رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ, who was in Seclusion, came out of his Hujra**

(Cell) and embraced Hazrāt Abdul Quddūs Gangōhī رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ. As a Result Spiritual Ecstasy descended upon and he fell down in a Swoon. Hazrāt Abdul Quddūs Gangōhī رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ remained in this State for a Period of 41 Days, during which his Spiritual Perceptor remained by his side. He also received many Spiritual Blessings from Hazrāt Badshah e Do Jehaan, Ali Alauddin Ahmaad Sabir Kalyari رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ and even from the Holy Prophet صلى الله وَتَعَالٰى عليه و آله وسلم. After a Period of 41 days, Hazrāt Abdul Quddūs Gangōhī رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ came to his senses and was awarded all the Spiritual Exercises of the Sillsila along with many BlessedBelongings that had been passed down to the Sajjāda Nišhīns of the Sillsila. He was also Awarded the Services of Hazrāt Aminullah Bengali Abdal رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ and Instructed to go out and Preach the Precepts of the Sillsila to the People. As a result many Disciples began to flock to his side. Hazrāt Abdul Quddūs Gangōhī رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ counted among his disciples not only Hazrāt ʿAbd-al-Aḥad رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ, the Father of the famous Hazrāt Aḥmad Sirhandī رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ (Wisaal 1034 AH 1624 CE), but also Hazrāt Jallāluddīn Moḥammad Fārūqī Thānesārī رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ (Wisaal 989 AH 1581 CE) of Thānesār, through whose successors the Čhištīya spread in Uttar Pradesh.

He contributed to the Immortalization of Hazrāt Makhdum Syedna Shah Nur al Huq Ahmad Abdul Huq, Zindaan Pir Rudolvi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ قدس الله السرح العزيز by authoring the book, Anwār al-ʿAyūn, lith. ed., Lucknow, 1296 AH 1879 CE, who was the Grandfather of his Spiritual Preceptor Hazrāt Syedna Sheikh Mohammad Ibn Arif Ahmad Rudolvi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ.

Hazrāt Syedna Sheikh Mohammad Ibn Arif Ahmad Rudolvi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ, was the Sajjāda Nišhīn of the Rudauli Ḳānaqāh in Hazrāt Abdul Quddūs Gangōhī's رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ youth and whose sister Hazrāt Abdul Quddūs Gangōhī رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ later married.

Hazrāt Abdul Quddūs Gangōhī's رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ advised,

'It must be understood very clearly that the objective of acquiring Knowledge is to act accordingly.

On the Day of Judgement the inquiry will be about the actions performed not regarding the extent of one's Knowledge.

The aim of these actions is to acquire sincerity and Love of Allah سُبْحَانَهُ وَتَعَالٰی.'[72]

Although Hazrāt Abdul Quddūs Gangōhī's رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ was apparently married but inwardly, he always lived alone and in solitude. He had eschewed the World to the extent as to give up his Ancestral Property and spent his days in Destitution and Starvation. Hazrāt Sheikh Hameeduddin Gangōhī رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ, his eldest son was still a child at that time and used to get food after starving for two or three days. When overwhelmed by

[72] Maktubat e Qudoosi, via Tareekh Mashaikh e Chisht, volume 1, page 259.

	hunger, he used to ask for food from his Mother, she used to say, 'Ask from your Father.' He used to go before Hazrāt and say, 'I am very hungry and cannot bear it.' No matter how much he complained of hunger, that pious man paid no attention. When his complaints crossed the limit, he said 'O son, by Allah's سُبْحَانَهُ وَتَعَالٰی will, we shall eat fine and delicious food in heaven." Disappointed, he used to tell his mother, "My Father makes excuses for food. Where is Heaven and when will be go there?" His Mother wept out of love for her Son and used to say, "By the Divine Will our fate is such today, let us see what happens tomorrow." **It is written in the Laṭāif-i-Qudsi that one year there were heavy rains and the officials at Lakhnauti blocked the outlet of the water pond near the dwelling place of Hazrāt Quṭb ul 'Alam رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ because it was harming their agricultural fields. The water of that pond reversed into the houses to the extent that due to excessive water some houses in that vicinity collapsed. No matter how repeatedly the officials at Lakhnauti were told to open the water outlet, they did not do so, instead, on the contrary, they sealed it even more and built a dam over it so that if anyone opens the dam he could be put to the gallows. This matter reached the ears of Hazrāt Quṭub ul 'Alam رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ, he said, "If they do not open the water outlet, I will pray to the Almighty to stop the rain". At once the rain stopped and the area became secure from its damage. The dam over the water outlet remained closed like that till the next year and the rains also remained scarce. As there was not sufficient rain, people were miserable and came to Hazrāt to request him to pray for rain. He said, 'Open the water outlet." They were helpless and opened the dam. As soon as it was opened, it began to rain heavily. In the second year when again there was excessive rain, the officials of Lakhnauti wanted to seal the water outlet. Mughul officers at Gangōh sent a message to them saying, "you stop (the water) on earth, there are men hare who can stop the water in the skies." After this, they never blocked the water out-let again.**
899 AH 1493 CE	Columbus' Second Voyage - After Columbus returns to Spain landing at Palos with news of his great discoveries and with strange animals, a live Indian and other unusual items Queen Isabella grants Columbus enormous privileges. He is sent back with 1,500 men and a fleet of 17 ships as the Governor of the new land. John I Albert summons the first recorded Sejm, a Parliament representing the whole of Poland. On Topa's death his Son Huayna Capac succeeds to the Throne as Inca Emperor. Pope Alexander VI draws a line through the Atlantic, dividing new discoveries between Spain (West) and Portugal (East).
900 AH 1494 CE	In negotiations about the New World at Tordesillas, the King of Portugal insists on a new demarcation line. The Treaty of Tordesillas was signed which divided

	the world between Portuguese and Spanish lands. The Spanish received all of the land to the West and the Portuguese to the East. This gave Portugal Africa while Spain received all of the new world with the exception of Brazil. Charles VIII, King of France, marches through the Alps with an Army of 30,000, to claim the Throne of Naples.
900 AH 1495 CE	Charles VIII captures Naples in February and is crowned there in May, but is forced back across the Alps before the end of the year.
901 AH 1496 CE	Diego Columbus, Brother of the explorer, establishes the first secure Spanish colony at Santo Domingo.
902 AH 1497 CE	Savonarola, in the Carnival before Lent, urges the people of Florence to throw playing cards and lewd images on a great bonfire of vanities. Henry VII commissions the Italian navigator John Cabot to cross the Atlantic in search of new territories for England. Cabot Claims North America For Great Britain - On June 24th, John Cabot, sailing with his Son Sebastian on behalf of King Henry of England, sighted the coast of New Foundland. He claimed lands for England.
903 AH 1498 CE	The Florentine Mob, weary of Puritanism, attacks the Convent of San Marco and drags Savonarola away to be hanged and burnt. Christopher Columbus set sail for his third voyage to the New World. In the course of the voyage he discovered Trinidad. In addition he apparently landed in South America. Vasco De Gama, following up on the discovery by Dias of the Cape of Good Hope, the Portuguese explorer, arrived in India after sailing across the Indian Ocean from East Africa.. He established a trading post at Calicut,, thus creating a new trade route between Europe and the East.
1500–1569 CE 1500–1591 CE c.1501-1556 CE c.1501-1580 CE 1504–1588 CE 1506 – 1566 CE 1515–1582 CE 1515–1595 CE 1522–1590 CE 1524–1578 CE 1528–1591 CE 1536–1609 CE 1542–1591 CE 1547–1606 CE	Christian Mystics. • Juan of Avila • Alonso de Orozco Mena • David Joris • Hendrik Niclaes • Luis de Granada • Louis de Blois also known as Blosius. • Teresa of Ávila also known as Teresa of Jesus. • Philip Neri • Catherine de Ricci • Diego de Estella • Luis de Leon • Juan de los Angeles • John of the Cross

1548–1600 CE 1558–c. 1631 CE 1562–1610 CE 1564–1627 CE 1566–1607 CE 1566–1618 CE 1567–1622 CE 1571–1636 CE 1574–1656 CE 1575–1624 CE 1575–1629 CE 1575–1641 CE 1577–1638 CE 1586–1617 CE 1587–1635 CE 1588–1641 CE 1590-1660 CE 1591–1661 CE 1592–1637 CE 1592–1665 CE 1593–1633 CE 1593–1652 CE 1593–1671 CE 1599–1672 CE 16th c CE 16th c CE 16th c CE 16th c CE 16th c CE	• Martin Moller • Giordano Bruno • Balthasar Walther • Benet of Canfield • Thomas a Jesu • Maria Magdalena de'Pazzi • Marie of the Incarnation (Carmelite) - also known as Madame Acarie. • François de Sales • John of St. Samson • Joseph Hall • Jakob Böhme • Pierre de Berulle • Augustine Baker • Joseph Leclerc du Tremblay • Rose of Lima • Louis Lallemant • Charles de Condren • Margaret of the Blessed Sacrament • Angelique Arnauld • Nicholas Ferrar • Maria Angela Astorch • George Herbert • Abraham von Franckenberg • Agnes Arnauld • Marie of the Incarnation (Ursuline) • Los Alumbrados • Francisco de Osuna • Bernardino de Laredo • Isabel de la Cruz • Pedro de Alcaraz
10th Century AH 16th Century CE	Ottoman Empire. **Firearm** kneeling position: At the Battle of Mohács in 1526 CE, the Janissaries equipped with 2000 *tüfenks* (usually translated as musket) "formed nine consecutive rows and they fired their weapons row by row," in a "kneeling or standing position without the need for additional support or rest." The Chinese later adopted the Ottoman kneeling position for firing. **Marching band** and **Military band**: The marching band and Military band both have their origins in the Ottoman Military band, performed by the Janissary since the 16th Century CE. **Matchlock volley fire**: Volley fire with matchlocks was first implemented in

	1526 CE when the Ottoman Janissaries utilized it during the Battle of Mohács. **Parallel Rulers**: Invented by Taqi ad-Din Muhammad ibn Ma'ruf and used at the Constantinople Observatory of Taqi ad-Din (1577-1580 CE). Practical impulse **steam turbine**: A practical impulse steam turbine was first described in 1551 CE by Taqi al-Din, a philosopher, astronomer and engineer in 16th Century Ottoman Egypt, who described a method for rotating a spit by means of a jet of steam playing on rotary vanes around the periphery of a wheel. A similar device for rotating a spit was also later described by John Wilkins in 1648 CE. **Steam jack**: A steam-powered roasting jack was first described by the Ottoman polymath and engineer Taqi al-Din in his *Al-Turuq al-samiyya fi al-alat al-ruhaniyya* (*The Sublime Methods of Spiritual Machines*), in 1551 CE (959 AH). It was an impulse steam turbine with practical applications as a prime mover for rotating a spit, predating Giovanni Branca's later impulse steam turbine from 1629 CE.
10th Century AH 16th Century CE	Mughal Empire. **Hookah** or water pipe: according to Cyril Elgood (PP.41, 110), the physician Irfan Sheikh, at the Court of the Mughal Emperor Akbar I (1542–1605 CE) invented the Hookah or water pipe used most commonly for smoking tobacco. Metal cylinder **rocket**: In the 16th Century CE, Akbar was the first to initiate and use metal cylinder rockets known as *bans*, particularly against War elephants, during the Battle of Sanbal. **Multi-barrel matchlock volley gun**: Fathullah Shirazi (c. 1582 CE), a Persian polymath and mechanical engineer who worked for Akbar, developed an early multi-shot gun. Shirazi's rapid-firing gun had multiple gun barrels that fired hand cannons loaded with gunpowder. It may be considered a version of a volley gun. One such gun he developed was a seventeen-barreled cannon fired with a matchlock. Seamless **celestial globe**: It was invented in Kashmir by Ali Kashmiri ibn Luqman in 998 AH (1589–1590 CE), and twenty other such globes were later produced in Lahore and Kashmir during the Mughal Empire. Before they were rediscovered in the 1980s CE, it was believed by modern metallurgists to be technically impossible to produce metal globes without any seams
905-6 – 908-9 AH 1500-1 – 1503-4 CE	Muhammad Shaybani Khan (Uzbek: Muhammad Shayboniy, also known as Abul-Fath Shaybani Khan or Shayabak Khan or Shahi Beg Khan, originally named "Shibägh", which means "wormwood" or "obsidian") (c. 1451 – 2 December 1510 CE), was an Uzbek leader who consolidated various Uzbek tribes and laid the foundations for their ascendance in Transoxiana and the establishment of the Khanate of Bukhara. He was a Shaybanid or descendant of Shiban (or Shayban), the fifth Son of Jochi, Genghis Khan's eldest Son. He was the Son of Shah-Budag, thus a Grandson of the Uzbek Conqueror Abu'l-

Khayr Khan.

The Ruler of the Uzbek Ulus Abu'l-Khayr Khan (1428-1468 CE) had eleven sons, one of whom was Budaq Sultan, the Father of Shaybani Khan. Shaybani Khan's Mother's name was Aq Quzi Begum. Through his Mother, Muhammad Shaybani was therefore the Cousin of Janibek's Son Kasym Khan, the latter of whom ultimately conquered most of Shaybani's territory to expand the Kazakh Khanate.

According to the historian Kamal ad-Din Binai, Budaq Sultan named his eldest Son as Sultan Muhammad Shaybani, and gave him a nickname - "Shibag".

According to sources, the genealogy of Shaybani Khan is as follows: Abu'l-Fath Muhammad Khan Shaybani, known under the name of Shakhibek Khan, Son of Sultan Budaq, Son of Abu'l-Khayr Khan, Son of Daulat Sheikh-Oglan, Son of Ibrahim-Oglan, Son of Fulad-Oglan, Son of Munk Timur Khan, Son of Abdal-Oglan, Son of Jochi-Buk Khan, Son of Yis-Buk, Son of Baniyal-Bahadur, Son of Shayban, Son of Jochi Khan, Son of Genghis Khan.

It is interesting that in "Tavarikh-i Guzida-yi Nusrat-Namah" ("Selected stories from the Book of Victories"), it is noted that the Wife of the ancestor of Shaybani Khan, Munk Timur was the Daughter of Jandibek, who was a descendant of Ismail Samani.

Shaybani's Father Budaq Sultan was an educated person, on whose order extensive translations of Persian works into the Turkic languages were accomplished.

Rise to Power.

Shaybani was initially an Uzbek warrior leading a contingent of 3,000 men in the Army of the Timurid Ruler of Samarkand, Sultan Ahmed Mirza under the Amir, Abdul Ali Tarkhan. However, when Ahmed Mirza went to war against Sultan Mahmud Khan, the Khan of Moghulistan, to reclaim Tashkent from him, Shaybani secretly met the Moghul Khan and agreed to betray and plunder Ahmed's Army. This happened in the Battle of the Chirciq River in 1488 CE, resulting in a decisive victory for Moghulistan. Sultan Mahmud Khan gave Turkistan to Shaybani as a reward. Here, however, Shaybani oppressed the local Kazakhs, resulting in a war between Moghulistan and the Kazakh Khanate. Moghulistan was defeated in this war, but Shaybani gained power among the Uzbeks. He decided to conquer Samarkand and Bukhara from Ahmed Mirza. Sultan Mahmud's subordinate emirs convinced him to aid Shaybani in doing so, and together they marched on Samarkand.

Foundation of the Shaybanid Dynasty.

Continuing the policies of his Grandfather, Abul-Khayr Khan, Shaybani ousted the Timurids from their Capital Samarkand by 1500 CE. He fought successful Campaigns against the Timurid leader Babur, founder of the Mughal Empire. In 1505 CE he recaptured Samarkand and in 1507 CE also took Herat, the southern Capital of the Timurids. Shaybani conquered Bukhara in 1506 CE and established the Shaybanid Dynasty of the Khanate of Bukhara. In 1508–09 CE, he carried out

many raids northward, pillaging the land of the Kazakh Khanate. However he suffered a major defeat from Kazakhs under Kasim Khan in 1510 CE.

Shaybani Khan maintained ties with Ottoman Empire and China. In 1503 CE, his ambassadors arrived at the Court of the Ming Empire Emperor. In Alliance with the Ottoman Sultan Bayezid II (1481-1512 CE), Shaybani Khan opposed the Safavid Shah Ismail I.

Religious Policy.

Shaybani Khan did not make any distinction between Iranians and Turks on the basis of ethnicity, but followed the hadith of the Islamic Prophet Muhammad صلى الله وَتَعَالَىٰ عليه و آله وسلم: "All Muslims are Brothers". In the state of Shaybani Khan, shiites peacefully coexisted with the Sunni majority, and some even reached high positions at the Khan's Court.

One of the authoritative Religious figures, a native of Yemen, Emir Sayyid Shams ad-Din Abdallah al-Arabi al-Yamani al Khadramauti (known as Mir e Arab), enjoyed the patronage of Shaybani Khan, and constantly took part in the meetings of the Diwan (Court) and accompanied the Khan in his Campaigns.

Later Years.

The last years of Shaybani Khan were not easy. In the spring of 1509 CE, his Mother died. After her funeral in Samarkand, he went to Qarshi, where he held a meeting with relatives and allowed them to disperse to their Uluses (Beyliks or small countries). Ubaydulla's Nephew went to Bukhara, Muhammad Temur to Samarkand, Hamza Sultan to Gissar, etc. Shaybani Khan himself with a small detachment went to Merv (Mary, present-day Turkmenistan).

Death.

Shah Ismail I was alarmed by Shaybani's success and moved against the Uzbeks. In 1510 CE, Shaybani Khan was in Herat. At this time, Ismail I, having learned about the failures of Shaybani Khan in the battle against the Hazaras, invaded Western Khorasan and began to rapidly advance towards Herat. Shaybani Khan did not have a strong Army at his disposal. During the military Campaign against the Hazaras, he lost most of his cavalry. The main Army was stationed in Mawarannahr, so he, having consulted with his emirs, hastened to hide behind the walls of Merv. Safavid troops captured Astrabad, Mashhad, and also Sarakhs. All Shaybani's emirs who were in Khorasan, including Jan Wafa, fled from the Safavid-Qizilbash Army and arrived to Merv. Shaybani Khan sent a messenger to Ubaydulla Khan and Muhammad Timur Sultan for help. Meanwhile, Shah Ismail surrounded Merv and besieged the City for a whole month, but to no avail. Therefore, in order to lure the Khan out of the City, he resorted to a feigned retreat.

According to some sources, one of the wives of Muhammad Shaybani Khan, Aisha Sultan Khanum, better known as Moghul Khanum, enjoyed great influence on her husband and his Court. The sources say that at the Kengesh (council of the Khan), question arouse whether or not to come out of Merv and fight the

	retreating troops of Shah Ismail. The emirs of Shaybani Khan suggested waiting two or three days until the auxiliary Forces arrive from Mawarannahr. But the beloved Wife of Muhammad Shaybani, Mogul Khanum, who took part in the military council, said to the Khan: “And you are afraid of the Qizilbash! If you are afraid, I will take the troops myself and lead them. Now is the right moment, there will be no such moment again." After these words of Mogul Khanum, everyone seemed to be ashamed, and the Khan's troops went into battle, which resulted in their complete defeat and the death of Shaybani Khan. In the Battle of Marv (1510 CE), Muhammad Shaybani was defeated and killed when trying to escape. Shaybani Khan's Army was surrounded by Ismail's 17,000-strong Army and was defeated after fierce resistance. The remnants of the Army ended up dying under enemy arrows. At the time of Shaybani's death, the Uzbeks controlled all of Transoxiana, that is, the area between the Syr Darya and Amu Darya rivers. After capturing Samarkand from Babur, Shaybani married Babur's sister, Khanzada Begum. Babur's liberty to leave Samarkand was made contingent upon his assent to this alliance. After Shaybani's death, Ismail I gave liberty to Khanzada Begum with her Son and, at Babur's request, sent them to his Court. For this reason Shaybani was succeeded not by a Son but by an uncle, a Cousin and a Brother whose descendants would rule Bukhara until 1598 CE and Khwarizm (later named Khiva) until 1687 CE. From the accounts of Babur, i.e. the Baburnama, we came to know that the Shah of Persia Ismail beheaded Shaybani and had his skull turned into a bejeweled drinking goblet which was drunk from when entertaining; he later sent the cup to Babur as a goodwill gesture. The rest of Shaybani's body parts were either sent to various areas of the empire for display or put on a spike at the main gate of Samarkand. Personality. Shaybani Khan was very fond of history in his youth. In 1475 CE, he was specially presented with a book about the life of Alexander the Great — Iskandarnamah, written in the distant Ottoman Empire. Medieval author Nisari recognized Shaybani Khan as a scholar of the holy Koran. The manuscript of his philosophical and Religious work "Bahru’l-huda", written in the Central Asian Turkic literary language in 1508 CE, is in London. Shaybani Khan used various works on theology when writing his essay. It contains his own views on Religious issues. The author presents his own idea of the basics of Islam: repentance for sins, showing mercy, and others. Shaybani Khan shows excellent knowledge of Muslim rituals and daily duties of devout Muslims.
905 AH 1500 CE	The lively Realism of Kamal-ud-din Bihzad lays the basis of both the Persian and the Mughal Schools of Painting.
905 AH 1500 CE	In the Spanish Empire, Catholicism was spread and encouraged through such institutions as the missions and the Inquisition.

905 – mid 12th Century AH 1500 – mid 18th Century CE	Shaibani Dynasty of Uzbegs in Turkistan (Transoxiana). Bokhara was the Center of their Kingdom and pulsed with Arts; Learning and Culture.
905 AH 1500 CE	Even the remote City of Machu Picchu, on its Peak above the jungle, is built in the massively precise Inca style of masonry. Nanak, the first of the Sikh Gurus, takes to the road as a wandering teacher. The first watches, made in Nuremberg, are spherical clocks about three inches in diameter, worn usually on a ribbon round the neck. The first modern lock gates are installed on a canal in Milan, probably designed by Leonardo da Vinci. Faenza becomes the main Center for the production of the Italian tin-glazed earthenware known as majolica. Leonardo argues that fossils in rocks far above the sea imply not the effects of the Flood but a change in the level of an ancient sea bed. The female Mamakuna and the male Yanakuna are selected in childhood to serve the Inca state. Portuguese explorer Pedro Cabral, with a fleet of thirteen ships, makes landfall in Brazil. The Inca Empire has about 25,000 miles of well-serviced roads, designed for caravans of llamas. The Portuguese establish trading posts in East Africa, on the coast of Mozambique. European diseases bring death on a massive scale to an American population that has no immunity. The Salic law, preventing inheritance of the Throne by or through a woman, is by now accepted as a fundamental law of France.
905 AH 1500 CE	Battle of Shurer -The Safawid Dynasty was founded in 1500 CE when Ismail I of Arabadil defeated the Leader of the White Sheep Dynasty at the battle of Shurer. This consolidated Shia rule of Iran.
906 AH 1501 CE	Loius XII conquers Northern Italy and is declared by Pope Alexander VI King of Naples. Under the terms of the Peace of Trent the German King Maximilian I recognizes the French conquest of Northern Italy.
907 AH 1502 CE	Crimean Khan, Meñli I Giray defeated the last Khan of the Great Horde, which put an end to the Horde's claims on Crimea. The Khanate initially chose as its Capital Salaçıq near the Qırq Yer fortress. Later, the Capital was moved a short distance to Bahçeseray, founded in 1532 CE by Sahib I Giray. Both Salaçıq and the Qırq Yer Fortress today are part of the expanded City of Bahçeseray.
907 AH 1502 CE	Vasco de Gama Founds Chochin - The Portuguese explorer Vasco da Gama built a factory and trading post at Chochin in Southwestern India. It was the first

	European settlement in India.
908 AH 1503 CE	Da Vinci paints Mona Lisa -In 1503- Leonardo Da Vinci completed his painting the Mona Lisa.
909 AH 1504 CE	Ferdinand of Argon Conquers Naples On January 1, Ferdinand of Aragon completed the conquest of Naples when French Forces at Gaeta surrendered. Under the terms of the treaty of Lyon France maintained control of Northern Italy while Spain maintained control of Southern Italy.
911 AH 1506 CE	Battles of Arsk Field. The last War of Ivan's Reign was instigated by Ilham's widow, who married Moxammat Amin and persuaded him to assert his independence from Moscow in 1505 CE. The rebellion broke out into the open on Saint John's Day, when the Tatars massacred Russian merchants and envoys present at the annual Kazan Fair. A huge Army of the Kazan and Nogai Tatars then advanced towards Nizhny Novgorod and besieged the City. The affair was decided by 300 Lithuanian archers, who had been captured by the Russians in the Battle of Vedrosha and lived in Nizhny in captivity. They managed to put the Tatar vanguard into disarray: the Khan's Brother-in-law was killed in action and the horde retreated. Ivan's death prevented hostilities from being renewed until May 1506 CE, when Prince Fyodor Belsky led Russian Forces against Kazan. After the Tatar Cavalry attacked his rear, many Russians took flight or drowned in the Foul Lake (22 May). Prince Vasily Kholmsky was sent to relieve Belsky and defeated the Khan on Arsk Field on June 22. Moxammat Amin withdrew to the Arsk Tower but, when the Russians started to celebrate their victory, ventured out and inflicted an excruciating defeat on them (June 25). Although it was the most brilliant Tatar victory in decades, Moxammat Amin – for some reason not clearly understood – resolved to sue for peace and paid homage to Ivan's successor, Vasily III of Russia.
911 – 912 AH 1506 – 1507 CE	Badi' al-Zaman Mirza (1514 CE) was a Timurid Ruler of Herat from 1506 CE to 1507 CE. He was the Son of Husayn Bayqarah, who was a great-Great-Grandson of Timur Beg. During the 1490s (CE)a conflict broke out between Badi' and his Father. Husayn had transferred Badi' from his governorship in Astarabad, present day Gorgan, to Balkh, and then passed over Badi's Son Muhammad Mu'min to replace him in Astarabad. Angry over this, Badi' launched a rebellion. He was defeated, and around the same time his Son, who had been imprisoned in Herat, was executed. Husayn made peace with his Son, but tension remained between the two, and in 1499 CE Badi' besieged Herat. In 1506 CE Husayn died, and Badi' took the Throne. However, he quickly became embroiled in a conflict with his Brother Muzaffar Husain. In the midst of this, the Uzbeks under Muhammad Shaybani were threatening the realm. Babur, who had marched from Kabul in an effort to assist Husayn, arrived in Herat and

	stayed there for a while, but noted the weakness of the Brothers and left without making battle with the Uzbeks. The next year, the Uzbeks captured Herat, bringing an end to Timurid rule there, and the Brothers fled. Muzaffar died shortly after. Badi' went to Kandahar to muster Forces and marched against the Uzbeks, but was defeated. He then came to the Court of Ismail I of Persia, where he was given lands surrounding Tabriz and 3650 gold shorafins a year. He helped influence Ismail's decision to undertake an expedition against the Uzbeks in 1510 CE. Badi' stayed seven years at Tabriz until it was conquered by Ottoman Sultan Selim I, at which point he traveled to Istanbul, where he died during the plague in 1514 CE.
913 AH 1508 CE	Muscat Captured by Portugal - Muscat in Southern Arabia was conquered by the Portuguese. They established it as their base of operation in Arabia.
914 AH 1509 CE	Battle of Diu - The Portuguese established their predominance over the spice trade by defeating a Muslim fleet at the battle of Diu,. The battle took place on February 2, 1509 CE in the Indian Ocean.
915 AH 1510 CE	**Wisaal Hazrāt Mir Syed Mehmood Bihari al Qutbi رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ bin Hazrāt Mir Syed Fazalullah Bihari رحمة الله وَتَعَالٰى عليه.** **Hazrāt Fazalullah Goshai'n رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ was a Qutbi Syed who are 'Zin Nurain, Hussaini, Hassani' (Descended from Both Hazrāt Imam Hussain رضي الله عنه and Hazrāt Imam Hassan رضي الله عنه). He was a 'Majzub Sālik' (Sing. 'Jazb' (Divine Attraction) Adj. Theopathic; Theopathetic[73] Religious Emotion Engendered by the Contemplation of, or Meditation upon, Allah سُبْحَانَهُ وَتَعَالٰى, Contained By Sober Seeking) and The Son of Hazrāt Syed Nasiruddin Ganj e Ilm رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ ibn Hazrāt Syed Hassan رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ ibn Hazrāt Syed Ali Shah رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ ibn Hazrāt Syed Barre Majzub رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ ibn Hazrāt Syed Qayamuddin رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ ibn Hazrāt Syed Sadruddin رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ ibn Hazrāt Syed Ruknuddin رحمة ا رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ ibn Hazrāt Syed Nizamuddin Hassan رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ ibn Syed Amir Kabir Qutbuddin Mohammad Madni Karai رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ.[74] Hazrāt Fazalullah Goshai'n Qutbi رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ left Karra for Jaunpur, hearing about The Fame Of Hazrāt Qutbuddin Bina e Dil Sar Andaz Ghausi Jaunpuri Qalandar. He took Ba'ait at his Hands and stayed in His Service for Many Years.[75] Eventually Hazrāt Fazalullah رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ left Jaunpur to settle in Mohallah Daira, Bihar City in Bihar District, India.** **Hazrāt Fazalullah رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ was a Son in Law of Hazrāt Qutbuddin Bina e Dil رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ being Married to Bibi Marzia رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ, the younger Daughter of Hazrāt Qutbuddin رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ.[76] When Bibi Marzia Passed Away, he was married to Hazrāt Bina e Dil's رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ other Daughter, Bibi Amina رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ.[77] He had no offspring from his First**

73 Collinsdoctionary.com/dictionary/english/theopathic.

74 Kitab Zahoor e Qutbi, Tareekh Aaina Awadh, Seeratus Sadaat, Nuzhatul Khawatir.

75 Nuzhatul Khawatir

76 'Gulshan e Qalandari', Makhdumzada Maulana Shah Zaffar al Yakin.

77 'Tahkeeq ul Aqwam', Shah Afzal Hussain Sherpuri.

	Wife but many from the Second. **Hazrāt Shah Fazalullah Goshai'n Qutbi (رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ) had two Son's from His Second Wife. The First Son was Hazrāt Syed Shah Mohammad Qutbi who left for His Ancestral Home of Karra and Settled There.[78] Hazrāt Fazalullah's other Son was Hazrāt Syed Shah Mehmood Qutbi رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ, who remained with His Father in Daira, his Son was Hazrāt Syed Shah Naseeruddin Qutbi رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ.[79]** **Hazrāt Fazalullah Had 'Khilafat Ba Ijazat' from Qadriya Shurwardiya, Chishtiya Qalandariya, Firdausiya and Madariya. 'Ijâza' of Madariya Sillsila was Passed on to his Son Hazrāt Mehmood رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ, through him to His Khalifa Hazrāt Syedna Mir Syed Naseeruddin Bihari al Qutbi رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ and spread Far and Wide through them and was Passed down to Hazrāt Sheikh Ibrahim Qadri رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ.[80]**
	26. Hazrāt Syedna Mir Syed Naseeruddin Bihari Al Qutbi رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ bin Hazrāt Mir Syed Mehmood Bihari Qutbi رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ. Common to Qadriya Shurwardiya, Chishtīya Qalandariya Sillasil. **Khanqah: Mohallah New Sarai, Masuma Karra Bagh, Baradari, Bihar, India.** **He was married to the Sister of Hazrāt Qutbuddin رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ and was the Father of Hazrāt Mir Syed Nizamuddin Qutbi .رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ.** **The Sillsila Qadriya Shurwardiya, Chishtiya Qalandariya and Firdausiya was Passed on from Hazrāt Mehmood رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ, to His Khalifa, Hazrāt Syedna Mir Syed Naseeruddin Bihari al Qutbi رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ and through him to His Khalifa, Hazrāt Syedna Mir Syed Taqi ud Din Bihari al Qutbi رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ and onward to the Main Line of the Sillsila Jehangiriya. Thus, through Many Branches and Sub Branches, these Sillasil are widely adhered to in India; Pakistan and Bangla Desh.[81]**
916 – 925 AH 1511 - 1520 CE	Kasym, Son of Janibek, became the Khan in 1511 CE. Under his rule, the Kazakh Khanate reached its greatest strength so much that the Nogai Horde, which occupied the territory of modern Western Kazakhstan, became its number one enemy. Kasym successfully captured the Nogai Capital Saray-Juk in 1520 CE, pushing the Nogai Horde to the Astrakhan Khanate. Under Kasym Khan, the borders of the Kazakh Khanate expanded, the population reached 1 million people. It was during the Reign of Kasym Khan that the Kazakh Khanate gained fame and Political weight in the modern Euro-Asian arena. Kasym Khan also became a major patron of the arts, literature, and religion, allowing Islam to hold great Political and sociocultural importance among Kazakh society. Under his Reign, the Tsardom of Russia also became the first major state to establish diplomatic relations with the Kazakh Khanate. Upon doing so, Kasym Khan established his reputation as a successful leader, as his Empire became known as

78 Nuzhatul Khawatir

79 Nuzhatul Khawatir

80 Tazkira al Abrar, Maulana Shah Mohammad Taqi Haidar Kakorvi.

81 Shurfa Ki Nagri, Hazrāt Qia'muddin Kazmi Qadri Firdausi.

	a up-and-coming Political entity to the Western Europe. The manuscript of "Tarikh-Safavi", written in Persian by Persian historians, wrote about Kasym Khan, bringing most of the Dasht-i-Kipchak under his absolute control. The manuscript also describes how a Kazakh squad of eight thousand soldiers helped Sheibani Khan of Bukhara annex the Iranian City of Khorasan. Kasym Khan also instituted the first Kazakh code of laws in 1520 CE, transliterated, "Qasım xannıñ qasqa jolı" — "Bright Road of Kasym Khan". Kasym Khan also ratified his alliance with the Timurid leader Babur, particularly after the fall of the Shaybanids, and was thus praised by the Mughals and the populace of Samarqand.
1511 CE to 1920 CE	The **Khanate of Khiva** was a Central Asian polity that existed in the historical Region of Khwarezm in Central Asia, except for a period of Afsharid occupation by Nadir Shah between 1740 CE and 1746 CE. Centered in the irrigated plains of the lower Amu Darya, South of the Aral Sea, with the Capital in the City of Khiva, the country was ruled by a Turco-Mongol tribe, the Khongirads, who came from Astrakhan. It covered present Western Uzbekistan, southwestern Kazakhstan and much of Turkmenistan before Russian arrival at the second half of the 19th Century CE. In 1873 CE, the Khanate of Khiva was much reduced in size and became a Russian protectorate. Following the Russian Revolution of 1917 CE, Khiva had a revolution too, and in 1920 CE the Khanate was replaced by the Khorezm People's Soviet Republic. In 1924 CE, the area was formally incorporated into the Soviet Union and today is largely a part of Karakalpakstan, Xorazm Province in Uzbekistan, and Dashoguz velayat of Turkmenistan.
918 – 926 AH 1512 – 1520 CE	Sultan Salim I of The Turkic Ottoman Empire and Founder of The Ottoman Khalifate, conquered Syria in 922 AH 1516 CE and then extended his Dominion to Egypt in 923 AH 1517 CE. Egypt had been under the sway of the Mamluks for the past two hundred and fifty years. He gradually extended his Domain to all the Muslim States except Morocco and declared his Protection of the Twin Holy Cities under him and his Son, Sultan Sulaiman Azam Al Qanuni, known to the West as Sulaiman The Magnificent, who held sway over Austria and Hungary in the West and Egypt; Syria; Iran and India in the East. He was thus the Sole Ruler over the Largest Empire of the World, at that time
918 AH 1512 CE	Ponce De Leon Claims Florida for Spain - In a quest for the fabled “fountain of youth,” Juan Ponce de Leon, explored Florida. He claimed the land for Spain.
919 AH 1513 CE	The Battle of the Spurs, which took its name from the flight of French troops, took place in August 1513. The battle which took place at Guinegate pitted the French against the Forces of England's Henry VIII,and the Holy Roman Emperor Maximillian troops. The French defeat forced them to give up Milan, and Loius XII, the invasion of Italy.

920 AH 1514 CE	War Between Ottomans and Shiites - The Ottomans, who were Sunni Muslims, attacked the Shia Persian. The Ottoman Selim who had already massacred 40,000 Shia subjects, defeated the Persian Army at the battle of Chaldiran on August 23, 1513. Selim went on to occupy Tabriz and slaughtered 80,000 of its Citizens. Battle of Ridanya - The Ottomans led by Selim defeated Tumay Bey the Sultan of Egypt at the battle of Ridanya near Cairo. The Ottomans had previously defeated a combined Egyptian Syrian Army at the battle of Marj Dabiq in Syria. The Ottomans went on to sack Cairo. The Egyptians as well as the Arabs of Arabia pledge their allegiance to the Ottomans.
921-2 AH 1515-6 CE	**Wisaal Sharif Hazrāt Shah Bahāuddīn Shattari bin Hazrāt Ibraheem Shattari Junaidi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ.** **He has Written an Epistle Named "Risala Fe Al Azkar O Ashghaal" for his Murid, Hazrāt Ibrahim Moin al Airji رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ. This Book is replete with the various subjects of Gnosis and mentioned reventially in the World Famous Book, "Akhbar al Akhyar" of Hazrāt Abdul Huq Mohaddis Dehlvi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ.**[82] **Cause of Passing Away:** **Hazrāt Shah Bahāuddīn Shattari رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ was very fond of sweet smelling scents and would go into ecstasy and a State of Enthralled Rapture. One day, during his last Illness, a devotee brought some scent of Camphor. Upon smelling this scent Hazrāt رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ went into his Last State of Rapture and Passed Away on 11th Zil Haj 921 AH.** **His Shrine is located in Daulatabad, Deccan, India.**
	27/ 24. Hazrāt Mir Syed Mohammad Qadri رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ. Qadriya Razzaqiya Sillsila. **Hazrāt was fond of Seclusion and retired to a Remote Jungle in Karnataka, Dandeli Route, Ahead of Ganesh Gudi, India.** **He had many Followers who lie enshrined at his Place of Repose. There are many Miracles associated with this Enigmatic figure.**
922 – 931 AH 1517–1526 CE	Ibrahim Lodhi, Last Sultan of the Lodhi Dynasty defeated by Babur (who replaced the Delhi Sultanate with the Mughal Empire. After conquering Malwa, Rana Sangram Singh turned his attention towards North Eastern Rajasthan, which was then under the control Khilji's ally, **Ibrahim Lodhi** of Delhi. Rana invaded this province after a rebellion in Delhi had diverted Sultan Lodhi's attention. Maharana scored several victories, capturing some key strategic assets in the process, including the fort of Ranthambore. In retaliation, Lodhi invaded Sanga's home province of Mewar after having put down the rebellion in Delhi. Sanga counter attacked, invading enemy territory. He fought ethnic Afghans under Lodhi at Khatoli (Gwalior) in 1517-18. Although Sanga lost his left arm

[82] Akhbar al Akhyar, Persian, pgs. 189 – 190 and Khazina tul Asfiya, pg. 115.

	and was crippled in one leg, he also won and captured land. Lodhi, reportedly stunned by this aggression (the extent of which was unprecedented in the preceding three centuries), once again moved against Sanga's Region in 1518-19 period, but was humbled at Dholpur. Lodhi fought Sanga repeatedly, only to be defeated each time, losing much of his land in present-day Rajasthan, while the boundaries of Sanga's Military influence came to extend within striking distance of Agra.
923 AH 1517 CE	Sikandar Lodhi of the Lodhi Dynasty was the most Pious and Generous of the Lodhi Sultans of Delhi, India.
923 AH 1517 CE	Martin Luther Nail Thesis to Church -The Protestant Reformation was launched when Martin Luther nailed his criticism of the Catholic Church on the door of the Wittenberg Cathedral. The heart of Luthers complaints were the sale of indulgences by Catholic Clergy. Cortes Completes The Conquest of Mexico - Spanish Conqueror Hernando Cortes conquered the Aztec Capital of Techotchitlan. Thus completing his brutal conquest of the Aztec Indians and all of Mexico. Sebastian Cabot Discovers Hudson Bay -Sebastian Cabot discovered the entrance to Hudson Bay in 1517. He traveled as far South as South Carolina.

924 – 1098 AH 1518–1687 CE	**Qutb Shahi Dynasty** ruled the Golconda Sultanate in S**outh India**. The Qutb Shahis were descendants of Qara Yusuf from Qara Qoyunlu, a Turkoman Muslim tribe. After the collapse of Bahmani Sultanate, the "Qutb Shahi" Dynasty was established in 1518 CE by Quli Qutb Mulk who assumed the title of "Sultan". In 1636 CE, Shah Jahan forced the Qutb Shahis to recognize Mughal suzerainty. The Dynasty came to an end in 1687 CE during the Reign of its seventh Sultan Abul Hasan Qutb Shah, when Mughal Emperor Aurangzeb seized Golconda fort and occupied the Kingdom. The Kingdom extended from the parts of modern day States of Karnataka, Andhra Pradesh and Telangana. The Golconda Sultanate was constantly in conflict with the Adil Shahis and Nizam Shahis. The Qutb Shahis were great patrons of Persianate Shia culture, eventually it also adopted the Regional culture of the Deccan (Telugu culture, language and the newly developed Deccani dialect of Urdu). Although Telugu was not their Mother tongue, the Golconda Rulers spoke and wrote Telugu, and patronized Telugu so exclusively that they were termed the "Telugu Sultans". The Qutb Shahis were known for their secular rule. During the early seventeenth Century a strong cotton-weaving industry existed in the Deccan Region. Large quantities of cotton cloth were produced for domestic and exports consumption. High quality plain and patterned cloth made of muslin and calico was produced. Plain cloth was available as white or brown color, in bleached or dyed variety. Exports of this cloth was to Persia and European countries. Patterned cloth was made of prints which were made indigenously with indigo for blue, chay-root for red colored prints and vegetable yellow. Patterned cloth exports were mainly to Java, Sumatra and other Eastern countries.
925 AH **1519 CE**	**Wisaal Hazrāt Sheikh al Kabir al Mo'ammar Makhdum Shah Qutbuddin رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ bin Malikعليه رحمة الله وَتَعَالٰى bin Ala Farooqi, Bina e Dil Qalandar Sar'andaz Ghausi Jaunpuri رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ .** **Wisaal' (Attainment Unto Allah سُبْحَانَهُ وَتَعَالٰى) Hazrāt Qutbuddin رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ Predicated his Passing Away, well in Advance.[83] On 25 Shabaan, 925 AH. Hazrāt Qutbuddin Bina e Dil, Sarandaz Ghausi suffered from a Fever, on the third day at the time of 'Maghreb' (Sun Down) Prayers, he Passed away during Prostration in Prayer. This was on 25 Shabaan as the Day had ended.[84] His total life span was 5 Days less than149 (Lunar) years.** **'Fateha' (Prayers for The Dead):** **Plain Rice and Sweetened Curds (Locally Called 'Sukran') are Served For His 'Langar Sharif' (Blessed Food Offerings) as Hazrāt Qutbuddin رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ had Ordained that Meat should not be Cooked for it. It is related that Once Hazrāt Qutbuddin رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ had prepared 'Langar' Offering for His 'Murshid', Hazrāt Najmuddin Qalandar رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ, the Cow that was Ritually Slaughtered for the Food was found to be a**

83 Murad al Murideen, p. 35, Asul al Maqsood, p. 66.

84 Asool al Maqsood, p. 66

Female with Calf. The Cooks left their carcasses in the 'Degh' (Large Cooking Utensil) and informed Hazrāt Qutbuddin رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ who came to see for himself. Hazrāt Qutbuddin رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ ordered the Cooks to spread out the Cow's Skin; Place the carcasses on the Skin and Cover it with a Sheet. He sat down in 'Nishist' (Ritual Seating for Litanies/ Murāqaba/ Telling The Rosary, Zikr etc.) for 'Murāqaba' (Meditation) besides the Sheet. Shortly afterwards, the Cow, along with it's Calf arose from the sheet alive and well. Since that day, Meat was excluded from Hazrāt Qutbuddin's رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ 'Langar Sharif'.

Another Tradition has it that The Calf of a recently slaughtered Cow, that had been arranged for Hazrāt's رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ 'Langar' came Lowing before Hazrāt Qutbuddin رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ, upon his asking, it was determined that the Butcher had slaughtered the Calf's Mother. Hazrāt Qutbuddin رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ immediately called the Butcher and told him to bring the Cow's Skin and Bones, which was done accordingly. Hazrāt Qutbuddin رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ Offered some Prayers and the Cow came to Life. Hazrāt Qutbuddin رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ ordained that no meat will be served in future. A Friend of Hazrāt's رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ , who belonged to The 'Imamia' (Shi'a) Sect, namely Sheikh Mohsin Buksh Qalandarpuri was present on the Occasion and protested that this is wrong Thinking, I will not eat anything other that meat. Hazrāt Qutbuddin رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ ordered a Rooster to be slaughtered and cooked for his Friend. As soon as Sheikh Mohsin tried to partake of the dish, he developed a severe pain in his stomach which persisted until the Dish was removed.

'Mazar' (Shrine).

Hazrāt Qutbuddin رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ lived till the Age of 5 days less 149 Years, His 'Mazar' (Shrine) is located in Old Allanpur, presently named Sheikhpura (Also called Jogiapur), Behind District Jail, District Jaunpur. As described; There are Eight Graves in the Courtyard.

The Floor is tiled with stone.[85] "His Shrine is made of Stone, it is located near the Bridge which runs from East to South on the Road to Zaffarabad and Banaras in an Open Ground towards the South. There is no Dome over the Shrine and the Lamp Holder is made of Eight Sided, White Washed Bricks and is higher than a Man's height. There are 9 Niches towards the Front and 3 Niches each on the remaining three sides.

The Name of Allah سُبْحَانَهُ وَتَعَالٰی:

'هوالبصیر'

'Ho wal Baseer' (The All Seeing)

and a Persian Couplet depicting the Date are inscribed on the Tomb Stone.[86]

شاہ بینائے دل پاکیزہ جوہر چوالماس خوش آب از کنزمختوم

بہ ہجری ہفت صد وہفتاد دشش سال خراماں شُد بشہر علم و معلوم.

776 AH

بعمری حیٌ 10 سک بر زمیں ماند پس آنگہ شُد بسوئے حیٌ قیوم

Age: 149

بر آمد بست و پنجم روز شعبان ندائے کوچ قطب الدین مخدوم

925 AH

85 Tareekh Salateen e Sharqi aur Sufiyya e Jaunpur, Vol 2, p. 2345.

86 Tareekh Salateen e Sharqi aur Sufiyya e Jaunpur, Vol 2, p. 2346.

	Shah Seeing of Heart a Pure Gem, A Tranlucent Diamond. **In Hijri Seven Hundred and Seventy-Six, the City of Knowledge and the Unknown was Destroyed.** **A life span of a Hundred and Forty Nine Years He Remained on Earth,** **On the fifth day of Sha'ban, Qutbuddin Makhdoom's Call Came** **Hazrāt Shah Turab Ali رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ writes that previously there was an open area but now the English have constructed a Jail there, in front of the Main Gate there still exists a Well that was constructed by Hazrāt Qutbuddin رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ. Hazrāt Shah Turab Ali رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ writes in Mujhadat al Auliya, that even in the afternoon, when the Sun is hot, the Shrine is cool and welcoming. He further states that he has heard of only two other Graves that share this, one is located in Delhi and the other in Dinpur. He affirms that he has observed this fact himself. The Shrine of Hazrāt Sheikh Mohammad Qutb رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ is located towards the feet of the Shrine of Hazrāt Qutbuddin رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ. The next Grave is that of Hazrāt Abdus Salaam Qalandar رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ. This is followed by the Grave of Hazrāt Abdul Qudus Qalandar رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ.** **Hazrāt Qutbuddin رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ spread the Teachings of The Combined Qadriya Shurwardiya; Shurwardiya Baha'iya; Chistiya Qalandariya; Qalandariya ; Firdausiya; Taifuriya Madariya; Shattariya far and wide and had many Khulfa. Among them were many Famous Qalandars and Pirs. His Son in Law Inherited the Mantle of the Mujumma Al Bahrain that was to become the Jehangiri Order.**
	24. Hazrāt Syedna Mir Syed Fazalullah Bihari, Al Muqallab ba Syed Go'saieen, Samandar e Tauheed رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ. Common to Qadriya Shurwardiya, Chishtīya Qalandariya Sillasil. **Eight of the Khalifa's of The Sillsila e Aaliya Mujummah al Bahrain belong to a Single Family of Hazrāt Fazalullah Goshai'n رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ, The Qutbi Syeds. His Preceptor, Hazrāt Qutbuddin Bina e Dil رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ also belonged to The Qutbia Syeds and is closely related to The Family of Fazalullah Goshai'n رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ. Hazrāt Fazalullah Goshai'n رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ was a Qutbi Syed who are 'Zin Nurain, Hussaini, Hassani' (Descended from Both Hazrāt Imam Hussain رضي الله عنه and Hazrāt Imam Hassan رضي الله عنه). He was a 'Majzub Sālik' (Sing. 'Jazb' (Divine Attraction) Adj. Theopathic; Theopathetic[87] Religious Emotion Engendered by the Contemplation of, or Meditation upon, Allah سُبْحَانَهُ وَتَعَالٰى, Contained By Sober Seeking) and The Son of Hazrāt Syed Nasiruddin Ganj e Ilm رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ ibn Hazrāt Syed Hassan رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ ibn Hazrāt Syed Ali Shah رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ ibn Hazrāt Syed Barre Majzub رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ ibn Hazrāt Syed Qayamuddin رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ ibn Hazrāt Syed Sadruddin رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ ibn Hazrāt Syed Ruknuddin رحمة الله الٰى عليه ibn Hazrāt Syed Nizamuddin Hassan رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ ibn Syed Amir Kabir Qutbuddin Mohammad Madni Karai[88] رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ. He was the Paternal Nephew of Hazrāt Shah Ilmallah رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ of Rai Baraili. Hazrāt Fazalullah's رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ Forebear, Hazrāt Syed Qutbuddin Mohammad Madni Karai رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ**

87 Collinsdoctionary.com/dictionary/english/theopathic.

88 Kitab Zahoor e Qutbi, Tareekh Aaina Awadh, Seeratus Sadaat, Nuzhatul Khawatir.

traveled from Jilan via Baghdad Sharif; Ghazna; Delhi and settled in Karra, Manikpur, Allahabad. His offspring remained here for Nine Generations till the time of Hazrāt's Father, Hazrāt Syed Naseeruddin Gunj e Alam رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ. Belonging to The Eminent Qutbi Sadaat, he inherited all The Qualities of His Illustrious Forebears, The Descendants of The Sardars of The Sadaat. His Illustrious Forebear Hazrāt Syed Qutbuddin Mohammad Karhai رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ had Gathered all the Knowledge of Ahadith; Fiqh and the Teachings of The Qadriya Sillsila from Hazrāt Shah Abdur Razaq رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ, The Son and Spiritual Heir of Hazrāt ' Mehboob e Subhani, Qutb e Rabbani, Abdul Qadir Jilani رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ.[89] He was adorned with The 'Khirqa e Khilafat' from the Qādiriyya Sillsila.

Hazrāt Fazalullah Goshai'n's رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ Father, Hazrāt Syed Naseeruddin Ganj Ilm رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ was not only a Great Scholar but also an Accomplished Wali Allah سُبْحَانَهُ وَتَعَالٰى. Hazrāt Syed Naseeruddin Ganj Ilm رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ was Ba'ait to Hazrāt Fanā Gawliorvi رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ and received The 'Khirqa e Khilafat from him as well as from Hazrāt Jehanian Jehan Gusht رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ who Passed on The 'Baraka' of all The Silsilahs He held Himself. Hazrāt Makhdoom Jehanian Jahangasht رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ (1 8-384CE) was a Sufi Saint from South Asia. His descendants are known as Bukhari and are a prominent lineage of Suhrawardī Sadaat. Hazrāt Makhdoom رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ was born on 14 Sha'ban 707AH (19 January 1308 AD) Uch Sharif, near Bahawalpur, Pakistan. His Father, Hazrāt Syed Ahmed Kabir رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ , was the youngest Son of Hazrāt Jallaluddin Surkh Posh Bukhari رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ.

Hazrāt Fazalullah Goshai'n Qutbi رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ left Karra for Jaunpur, hearing about The Fame Of Hazrāt Qutbuddin Bina e Dil Sar Andaz Ghausi Jaunpuri Qalandar. He took Ba'ait at his Hands and stayed in His Service for Many Years. Eventually Hazrāt Fazalullah رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ left Jaunpur to settle in Mohallah Daira, Bihar City in Bihar District, India. He was a 'Majzub (Divinely Intoxicated) and 'Salik' (Lit. Seeker, But Adhering to the Islamic Law).

Hazrāt Fazalullah رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ went to a Deserted Place and Drew a 'Daira' (Large Circle) with His Staff. Hazrāt then had a Building made there for His Home. Hazrāt Fazalullah رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ kept open house and everyone was welcome to come there to see him. His Fame and Reputation as a Blessed Saint, spread throughout the area and His settlement Grew to what is called Mohallah Daira. A Raja of Bihar, who not have any Male Offspring, requested Hazrāt Baha'ullah رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ to Pray for him to be Blessed with a Son to Carry on His Name. Hazrāt Fazalullah رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ was a 'Mustajaab ud Dawaat' (A Person Whose Prayers are Answered) and Allah سُبْحَانَهُ وَتَعَالٰى Blessed the Raja with a Son who Grew to manhood and eventually occupied His Fathers Throne. The Raja was utterly devoted to Hazrāt Sahib رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ and his Family. They used to address him as 'Goshai'n' (Guru), thus Hazrāt رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ was Known as Hazrāt Go'saieen .رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ Hazrāt Mir Fazalullah رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ of Daira

89 Tazkira al Abrar, Maulana Shah Mohammad Taqi Haidar Kakorvi.

	has written that Hazrāt Qutbuddin رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ informed him by Letter that if you wish to see me for the last time in this World, it is better that you come at the call of this Weak Person. I am informing all my Friends. It is Best that you who are a Pure and Cleansing Syed, come immediately because as is written in the Holy Qur'ān: فَإِذَا جَآءَ أَجَلُهُمْ لَا يَسْتَـْٔخِرُونَ سَاعَةً ۖ وَلَا يَسْتَقْدِمُونَ "But He Defers Them till a Time Fixed, then when their Term will Come, they cannot Remain behind a Single Hour, Nor can they go ahead of it." Surah Nahl, Ayat 61.[90] Thus, Hazrāt Fazalullah Goshai'n رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ received The Mantle of Authority From Hazrāt Naseeruddin Ganj Ilm رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ as well as from Hazrāt Qutbuddin Bina e Dil .رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ
925 AH 1519 CE	Wisaal Hazrāt Syedna Mir Syed Naseeruddin Bihari Al Qutbi رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ bin Hazrāt Mir Syed Mehmood Bihari Qutbi رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ. Roza Pak: Mohallah New Sarai, Masuma Karra Bagh, Baradari, Bihar, India. Wisaal: 11 Zeeqaad, 915 AH. 20 February, 1510 CE, Sunday (Al Ahad).
	27. Hazrāt Syedna Mir Syed Taqiuddin Darvaish Bihari Al Qutbi رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ bin Hazrāt Mir Syed Naseeruddin Bihari Al Qutbi رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ. Common to Qadriya Shurwardiya, Chishtīya Qalandariya Sillasil. 'Mulfuhzat' Literature of The Times regarding The Sufis throw much Light upon various aspects of Life during The Medieval Period. In their dress and diet the Sufis of Bihar were very simple and sparing. The clothes worn at different times, and referred to here and there, consisted of 'Rida' (Cloak or Mantle), Qamis (Shirt of Cotton), 'Jubba' (a Loose, wide sleeved outer vestment), 'Qaba' (a tight-fitted Coat with Buttons, Loops and Opening below the neck), 'Pairahan' (a loose Vest or Shirt), 'Mirza'i' (an under-jacket with big sleeves and open cuff) 'Tahband' (strip of cloth worn round the waist), 'Izar' (trousers, covering the body to the middle of the leg, and even below that) Dotahi (a double-folded garment), Bara'ini (a cloak which kept out the rainwater), 'Do-patta', 'Dastar', 'Amama' (big turban of folded sheets) and 'Taqia' Fillet, specially worn under head-dress) have also been mentioned. The Sufis said that silken clothes were forbidden to men."
925 AH 1519 CE	Wisaal Hazrāt Syedna Mir Syed Fazalullah Bihari, Al Muqallab ba Syed Go'saieen, Samandar e Tauheed رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ. Hazrāt Shah Fazalullah Goshai'n Qutbi's رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ Offspring were all venerated due to their External Conduct and Internal Excellence. All The Sadaat of The area were Proud to be married into His Family. Muhammad Farrukh Siyar (1713 – 1718 CE); Ahmad Shah (1748 – 1752 CE); Azizuddin Alamgir Saani (1752 – 1759 CE); Aali Gohar Shah Alam (1759 – 1760 CE) all were Devoted to His Offspring and Hazrāt Syed Qutb Al Aqtaab Khan رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ as well as Hazrāt Syed Ghaus Al Azam Khan رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ

90 http://www.ahadees.com/arabic-surah-16-128.html

	and Hazrāt Syed Muhiyuddin Khan رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ received Grants of Land from them. Azim o Shan and Farrukh Siyar, Father and Son presented themselves at the 'Khanqah' (Teaching Hospice) with full honors and were Blessed with seeing Hazrāt Shah Khalilullah رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ and Hazrāt Shah Muhammad Naqi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ . Farrukh Siyar took Ba'ait at the hands of Hazrāt Shah Muhammad Naqi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ . In keeping with their Spiritual Status and Background, they kept apart from the British Intruders. Eventually Hazrāt Shaikh Nizamuddin رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ was born to the Family and He had many Offspring who kept up The Family Name and Tradition.
	25. Hazrāt Mir Syed Mehmood Bihari al Qutbi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ bin Hazrāt Mir Syed Fazalullah Bihari رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ. Common to Qadriya Shurwardiya, Chishtīya Qalandariya Sillasil. **Hazrāt Mir Mahmud Bihari al Qutbi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ was the son of Hazrāt Mir Syed Fazalullah Bihari al Qutbi, Syed Go'saieen رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ**
925 AH 1519 CE	Ferdinand Magellan Sets Sail Around the World - On August 10, 1519 CE Portuguese navigator Magellan left Seville with a fleet of five ships on a journey of exploration. He found a route around South America through the Straits that now bear his name. Magellan died in the Pacific, but his lieutenant and 18 of his men returned to Seville in 1522 CE, after circumnavigating the globe.
926 AH 1520 CE	Suleiman the Magnificent Selim the Ottoman Sultan died, he was succeeded by his Son Suleiman I. Suleiman became known as Suleiman the Magnificent.
927 AH 1521 CE	Magellan Dies - Ferdinand Magellan, who had circumnavigated South America and reached the Pacific, discovered the Philippine Islands which he claimed for Spain. Magellan is killed in a skirmish with Mactan Indians. Magellan's lieutenant and his remaining men returned to Seville Spain in 1522 CE after circling the globe.
928 AH 1522 CE	Battle of Bicocca -Charles V of Germany defeated the French Forces in the first Valios- Hapsburg War at the battle of Biocca- outside of Milan. As a result the French were once again ousted from Italy.
930 AH 1524 CE	Wars of Vasily III. A new massacre of Russian merchants and envoys residing in Kazan took place in 1521 CE. Vasily III was so enraged that he forbade his subjects to visit the Kazan Fair again. Instead, the famous Makariev Fair was inaugurated downstream from Nizhny Novgorod, an establishment which undermined the economical prosperity of Kazan, thus contributing to its eventual downfall. In 1524 CE, Prince Ivan Belsky led the 150,000-strong Russian Army against the Tatar Capital. This Campaign is described in detail by a foreign witness, Herberstein. Belsky's huge Army spent 20 days encamped on an island opposite Kazan, awaiting the arrival of Russian cavalrymen. Then news came

	that part of the cavalry had been defeated, and the vessels loaded with provisions had been captured by the Tatars. Although the Army suffered from hunger, Belsky at once laid siege to the City and soon the Tatars sent their envoys proposing terms. Belsky accepted them and speedily returned to Moscow. Prince Belsky returned to the walls of Kazan in July 1530 CE. The Khan had fortified his Capital and built a new wall, yet the Russians set the City ablaze, massacring their rivals utterly (according to Russian chronicles) and causing their enemy, Safa Giray, to withdraw to Arsk. The Tatars sued for peace, promising to accept any Khan appointed from Moscow. The Tsar put Shahgali's younger Brother, Canghali, on the Throne. He was murdered by the anti-Russian faction in 1535 CE. Russian chronicles record about forty attacks of Kazan Khans on the Russian territories (mainly the regions of Nizhniy Novgorod, Murom, Vyatka, Vladimir, Kostroma, Galich) in the first half of the 16th Century CE. Half of Kazan raids occurred in the 1530s (CE) and 1540s (CE). Besides 1521 CE, most ruinous Kazan attacks occurred in 1522 CE, 1533 CE, 1537 CE, 1538 CE, 1539 CE, 1540 CE, and 1541 CE.
930 AH 1524 CE	German Peasant's Rebel - Peasants in Southern Germany took heed of Luthers call for Religious reform and extended it to include a call for social reform as well. The peasants overthrew the local government in Muhlhausen and demand an end to serfdom, feudal dues and tithes. The uprising was violent and between 100 and 150 thousand peasants are killed inlcuding 5,000 killed by an Army of Philip, Landgrave of Hesse who finally end the rebellion on May 14, 1525 CE. Its leader Thomas Muntzer is beheaded.
930 AH 1524 CE	Verazzano Discovers New York Bay -Sailing under a French flag, Giovanni da Verrazano discovered New York Bay, on April 17, 1524 CE. Verrazano first sighted land on March 1st– it was the coast of North Carolina. Verrazano, thus, found New York Bay in the course of his long search for a passage to the Pacific.
931 AH 1525 CE	Battle of Pavia- On February 24 the French are decisively defeated at the Battle of Pavia. Facing the French and their Swiss mercenaries are Spanish and German armies. 6,000 French soldiers are killed in the battle and Francois, the King of France, is taken prisoner. He is forced to sign the Treaty of Madrid renouncing all claims to Burgundy, Flanders, Artois, Tournia and Italy.
932 – 936 AH 1526 – 1530 CE	Zahir-ud-din Muhammad Babur, First Mughal Emperor of India. Babur, the leader of the Mughals crossed the Kaibar Pass with 12,000 Troops. Although his Forces were outnumber ten to one his superior tactics as well as advanced Artillery allowed him to overcome an Army led by Delhi's Sultan, Ibrahim Lodhi, ten time his size on April 19th. Babar soon gained control of Delhi and the Northern Plains of India. Babar then goes on to take control of much of India. He founds the Mughal Dynasty that goes on to rule India for over 200 years.

933 AH 1527 CE	Guatemala City Founded -The Spanish found Guatemala City. They created the Spanish capitaincy general of Guatemala. It comprised present day Guatemala, El Salvador, Honduras, Nicaragua, and Costa Rica.
935 AH 1529 CE	Algeria– Vassal State - The Ottomans expelled Spain from Algeria with the help of the Pirate Barbarossa II. Algeria became a Protectorate of the Ottomans.
935 AH 1529 CE	Treaty of Cambrai -France's Francois I renounced the Treaty of Madrid, once he was released from captivity, claiming he had been coerced into signing it. He then declared War on Charles V and once again invading Italy after he had entered into an alliance with William of England. Francois managed to lay siege to Naples, but due to a typhus epidemic that was ravaging Italy, 19,000 out of 25,000 of Francois Army was lost to the disease. The French are forced to withdraw. In August. Francois agreed once again to a treaty where he renounced all claims to Italy and agreed to pay a ransom of 2,000,000 crowns. The ongoing wars for Italy effectively ended the Italian Renaissance.
935 – 1263 AH 1459 – 1847 CE	The formation of the Kazakh Khanate began in 1459 CE, when several Uzbek tribes dissatisfied with Abu'l-Khayr's rule, led by two sons of Barak Khan, Janibek and Kerei, fled the Uzbek Khanate in an event known as the *Great Migration*. The two Brothers led the nomads towards Moghulistan, eventually settling and establishing an independent state. The Khan of Moghulistan united with them, offering them support against their opponents. Around 200,000 nomads joined Janibek Khan and Kerei Khan's movement, which had had a huge power and influence that it sparked fear in Abu'l-Khayr. The new Khanate soon became a buffer state between the Moghulistan and the Uzbek Khanate. Although both Janibek Khan and Kerei Khan were considered the founding Rulers of the Kazakh Khanate, it was Janibek Khan who initially wielded the most power. Eager to liberate his land from Abu'l Khayr Khan, Janibek invaded the Uzbek Khanate in 1468 CE, sparking the Kazakh War of Independence. Abu'l Khayr, in response, launched a Campaign against the Kazakhs, but died on his way to Zhetysu. Upon the death of Kerei Khan in 1473/ 4 CE Janibek Khan became the sole Ruler. The early years of the Kazakh Khanate were marked by struggles for control of the steppe against the Abu'l-Khayr's Grandson, Muhammad Shaybani. In 1470 CE, the Kazakhs defeated Shaybani at the City of Lasy (present-day Turkistan), forcing the Uzbeks to retreat South to Samarkand and Bukhara. In 1480 CE Kerei Khan's Son Burunduk became Khan. During his Reign, the Kazakhs were able to muster an Army of 50,000 ghazis and to repeatedly defeat the Forces of Muhammad Shaybani along the Syr Darya river. It was during his Reign, that the Uzbeks concluded peace with the Kazakhs in 1500, thus giving all the former Uzbek Khanate lands in the North of Syr Darya to the Kazakh Khanate.

936 – 947 AH 1530 – 1540 CE	Nasir-ud-din Muhammad Humayun Second Mughal Emperor of India, First Stint till Deposed by Sher Shah Suri.
937 AH 1531 CE	Pizarro Conquers Peru - In 1531 CE Pizarro began his conquest of Peru. He arrived from Panama with 300 men and 100 horses. By August 1533 CE Pizzaro completed his conquest of the Incas. His conquest was greatly aided by dissension within the Incas. The Incan leader Atahualpa was taken prisoner while coming to dinner with Pizzaro. His 40,000 men did not attack believing he would be ransomed. A ransom was collected, but he was executed and the Incan Empire ended.
938 AH 1532 CE	Ottomans Invade Hungary - The Ottomans led by Suleiman II invaded Hungary and marched towards Vienna. He was stopped by the Forces of Charles V and the Protestant League. The Protestant League and Charles were able to ally with each other as a result of the Peace of Nuremberg which permitted the Protestants their free exercise of religion.
939 AH 1533 CE	Henry VIII Marries Anne Boleyn - Henry the VIII secretly married Anne Boleyn with whom he had been living for 5 years. Thomas Cranmer performed the marriage advising him that his previous marriage was null and void. Pizarro Kills Inca Chief -Spanish Governor, Francisco Pizarro, killed the Inca Indian Chief Atahualpa. Atahualpa was executed, despite the fact that his people had paid Pizarro a $15 million ransom for his freedom.
939 AH 1533 CE	Suleiman Makes peace With Ferdinand I - Suleiman signed a peace treaty with Ferdinand of Hungary that divided the country. Under its terms Ferdinand, who was the Brother of the Holy Roman Emperor, ruled part of Hungary while Joan Zapoya, a puppet of Suleiman, ruled the rest.
940 AH 1534 CE	England Breaks With Church in Rome- After the Church of Rome canceled his annulment to Catherine, and had Henry VIII excommunicated for marrying Anne Boleyn, Henry breaks with Rome. He has the parliament pass the Act of Supremacy which states that the King is the supreme head of the English church, and he is the one to appoint all clergy. Henry goes on to break up England Monasteries. This results in unforeseen economic consequences with more land is enclosed and less common land for peasants to graze their animals. Cartier Claims Canada - Jacques Cartier, sailing under the patronage of King Frances I of France, arrived at the mouth of the St. Lawrence River. After exploring the area, he claimed the area for France.
942 – 980 AH 1534 – 1572 CE	Isaac (ben Solomon) Luria Ashkenazi *Yitzhak Ben Sh'lomo Lurya Ashkenazi*), commonly known in Jewish Religious circles as "Ha'ARI" (meaning "The Lion"), "Ha'ARI Hakadosh" [the holy ARI] or "ARIZaL" [the ARI], Of Blessed Memory (Zikhrono Livrakha)], was a leading Rabbi and Jewish Mystic in the community of Safed in the Galilee Region of Ottoman Syria, now Israel. He is considered the Father of contemporary Kabbalah, his teachings being referred to as Lurianic

	Kabbalah. While his direct literary contribution to the Kabbalistic school of Safed was extremely minute (he wrote only a few poems), his spiritual fame led to their veneration and the acceptance of his authority. The works of his disciples compiled his oral teachings into writing. Every custom of the Ari was scrutinized, and many were accepted, even against previous practice.
942 AH 1536 CE	Anne Boleyn Beheaded -Ann Boleyn is beheaded at the request of her husband Henry VIII on the charge of adultery. Henry goes on to marry her lady in waiting Jane Seymour. John Calvin Publishes Institution Chretienne -In 1536 John Calvin published his treatise Institutes of Christian Religion. The treatise was 532 pages in length and its preamble was addressed to the King of France. The book became a roadmap of Protestant thought.
943 AH 1536-7 CE	**Wisaal Sharif Hazrāt Syedna Qutb e Alam Abdul Quddūs Gangōhī رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ.** **He ranks as an eminent Sufi Poet and was familiar with Yoga texts and traditions in India like the Yoga of the Naths — a Shaivism-related Yogic practice which emerged around the 13th Century. Like the Hatha Yoga, the practice of Nath is particularly used to transform one's body into a state of awakened self-identity with absolute reality (Sahaja Siddha). Through the lineage of the Nath Yogis, the science of Kundalini Kriya Yoga has been preserved in India through the corridors of time.** **In the mid-1520s CE, when Emperor Zahir al-Din Muhammad Babur entered Northern India with a plan to establish Mughal power in the subcontinent, Hazrāt Abdul Quddūs Gangōhī رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ, a member of the Sabiri branch of Chishti order, was probably the most noted Sufi Sheikh there, with his Deputies (*Khalifas*), Disciples (*Murids*) and ordinary associates (*Mutawassils*) spread over almost the entire upper Northern Indian plain. They belonged to diverse groups, ranging from lowly weavers and peasants to the very high members of the political class, including the reigning Monarch and many of his Courtiers, Nobles and Commanders.[91] Hazrāt Abdul Quddūs Gangōhī's رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ early career was in Rudauli, in Awadh, where he was initiated into the Sabiri line of the Chishti order by Hazrāt Sheikh Muhammad رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ, a Grandson of the eminent Chishti Sabiri Saint, Hazrāt Sheikh Ahmad 'Abd al-Huq of Rudauli رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ (W. 1434 CE). He moved to the Punjab in the wake of Rajput uprisings in Awadh following the death of Bahlol Lodi (r. 1451–88 CE) and settled in the Afghan-dominated town of Shahabad, near Karnal, North of the Yamuna river. In Shahabad, Hazrāt Abdul Quddūs Gangōhī رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ spent the most important period of his life, living there for over 38 years, building intimate affinity with the ruling Afghan King of the Lodi Dynasty and his Nobility. He had close relations with, and a special appreciation for,**

[91] For the Weavers (*ha'ikan and safed-baf*) of Saharanpur and Thanesar as Hazrāt Abdul Quddūs Gangōhī's رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ Disciples, see Muhammad Akram ibn Shaikh Muhammad 'Ali ibn Shaikh Ilah Bakhsh, *Sawati' al-Anwar*, British Library, India Office Library Ms, Eth´e 654, fols. 370a and 385b.

Sultan Sikandar Lodi (r. 1488–1517 CE), for he, according to Sufi accounts at least, was generous to the *'Ulama* and the Pious, so that in his Reign 'in fear of his dreadful and dazzling sword, and because of the grandeur of his exalted Kingly power, sinners and mischief mongers were totally annihilated (literally: disappeared into the darkness of night and inexistence)'.[92] We may however also note here that Sikandar Lodi, as the later chronicler Muhammad Qasim Firishta reports, was the first Muslim King to create facilities for Hindus to learn Persian, and thus be trained to take charge of several offices under the Persianate Muslim Government.[93]

Hazrāt Abdul Quddūs Gangōhī رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ , like many Afghan Nobles of the time, was however unhappy with Ibrahim Lodi (r. 1517–26), though unlike them he did not welcome the Mughals, whom he saw as a divine scourge, set loose as a divine retribution in the world of the sinful Afghans. Indeed, the flourishing Afghan town where he lived with his family turned desolate with the news of the feared Mughal invasion of the Region.

He left Shahabad, moved farther to settle in Gangh, on the eastern bank of the Yamuna river, away from the route of the invaders. But as he was nearly the sole royal *Pir* of the Afghans, he was persuaded by his disciples to join with them in the Afghan camp, in order to bless them and pray for them in their imminent fight against the Mughals under Babur. Hazrāt Abdul Quddūs Gangōhī رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ anticipated the Afghan defeat, thought of fleeing, but eventually managed only to send his family away to Gangōh. He was constrained to stay back with Ibrahim Lodi's Army together with his eldest son, Hazrāt Sheikh Hamid رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ and his Servitor (*Khadim*), Syed Raja.

With the Lodi Sultan's defeat and death, the Sufi fell into the hands of the Mughals, who first forced him to undo his turban, which they then threw around the necks of his Son and *Khadim*. The elderly *Pir* of the Afghans was then forced to walk on foot from Panipat to Delhi, a distance of some forty miles, while his Son and *Khadim* were tied to the saddle of a horse by the long turban of the Sheikh.[94] Soon after, he was released, and he then spent the last 11 years of his life in Gangōh, where he Passed Away in 1536-7 CE.

Hazrāt Ruknuddin رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ writes in His Book 'Lata'if e Quddusi' that three Years before His Passing A Condition of Retirement and Silence descended upon Hazrāt Abdul Quddūs Gangōhī رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ. He remained in a State of Complete Absorption in Allah سُبْحَانَهُ وَتَعَالٰی and Meditation upon the Divine Unity. Only the Repetition of The Divine Name 'Huq, Huq' would bring him to a Normal State enough to Offer Ritual Prayers. One day, Hazrāt Ruknuddin's رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ Brother Hazrāt Mo'azam Sheikh Ahmad رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ stated that if we could understand the Reason of This State, we would be in a better position to appreciate it. This was requested from Hazrāt Abdul Quddūs Gangōhī رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ, who replied that I have become so immersed in the Remembrance of Allah

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92 Shaikh Badhan ibn Rukun *alias* Miyan Khan ibn Qiwam al-Mulk Jaunpuri, *Maktubat-i Quddusiya* (Delhi: Matba' Ahmadi, 1287 AH./1870), p. 45.

93 Muhammad Qasim Firishta, *Tarikh-i Firishta*, Vol. I (Puna: Dar al-Imarah, 1247 AH/1832), p. 344; Urdu transl. 'Abdul Hay Khwaja (Deoband: Maktaba-i Millat, 1983), p. 552.

94 Shaikh Rukn al-Din, *Lata'if-i Quddusi* (Delhi: Matba' Mujtaba'i, 1311 AH/1894), p. 64.

	سُبْحَانَهُ وَتَعَالَىٰ that I have myself become a Personification of Remembrance. A Veritable Sea of Annihilation of The Ego representing The End of The Journey Towards Realizing The Absolute Truth in the Journey towards Allah سُبْحَانَهُ وَتَعَالَىٰ, The Death Before Death (Fanā).[95] However, Observance of The Ritual Prayers was Constant, but intake of food was severely restricted despite repeated requests from this Followers. He would State that I have reached such a State that I do not require Food and Remembrance itself is a source of Sustenance for me. He further Stated that when the Final Days approach, even Ordinary Believers will be able to Sustain themselves on Remembrance, then what is there to be astonished about the Friends of Allah سُبْحَانَهُ وَتَعَالَىٰ Attaining this State before Those Days? On 15th Jumadi Al Aakhir, 944 AH a State of Fever came about and remained for four days. On Friday, The Day of The Grand Congregation Prayer, there was some Relief and Hazrāt Abdul Quddūs Gangōhī رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ offered His Prayers in the Mosque. After this the Fever relapsed, despite this He would Offer His Prayers. This condition remained for another four days, during which He would constantly Perform Ablutions. Finally, on the Fifth Day, He Passed Away in the Morning of 24th Jumadi ul Aakhir, 944 AH, 153 CE. Hazrāt Abdul Quddūs Gangōhī رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ is enshrined in Mohallah Sarai, Gangōh, India. **Works.** **Shahrah Awarif Al Ma'arif.** **Hashiya Fusoos Al Hikaam.** **Ghariab Al Fua'id.** **Rushd Nama.** **Mazhar Al Ajaib.** **Risala Quddusiya.** **Maktubat Quddūsiya.** **Anwaar Al Ayun Fe Asrar Al Maknun.**
	26. Hazrāt Syedna Jallaluddin bin Hazrāt Mehmood Omari, Thanesari رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ. Chishtīya Nizamiya; Chishtīya Ṣābirīya Sillasil. **Hazrāt Syedna Pir Jallaluddin Thanesari رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ was a descendant of Hazrāt Umar Farooq رضي الله وَتَعَالَىٰ عنه in the 27th Generation from both his Father's and Mother's side.** **At the age of seven, he came with his Father to Thanesar, India, he had memorized the Holy Quran in Balkh before this. He came to India and engaged in acquiring Knowledge in Tafseer, Hadith, Fiqh, Logic, etc. At the**

95 Hazrāt Junaid رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ divides up the state of 'Fanā' into three parts: "1) the passing away from one's attributes through the effort of constantly opposing one's 'Nafs' (Ego-Self); 2) passing away from one's sense of accomplishment, that is, passing away from 'one's share of the sweet deserts and pleasures of obedience'; and 3) passing away from the vision of the reality 'of your ecstasies as the sign of the real overpowers you'". All of these stages help one to achieve 'Fanā'. Once that has been attained, a person is in the state of 'Baqā' (Remaining), or. It is through the stage of 'Baqā' that one is able to find Allah سُبْحَانَهُ وَتَعَالَىٰ – or rather, have Allah سُبْحَانَهُ وَتَعَالَىٰ find him/her.
Reaching 'Baqā' is not an easy thing to do though; getting through the three stages requires strict discipline and patience. There is even debate amongst scholars as to whether or not the third stage is even possible to reach.

	age of 17, he began to Teach after completing his studies. He also used to guide the people by giving Fatwas (Religious Edicts). His Sermons were famous and attended in large numbers of students. **He became a disciple and pledged allegiance to Hazrāt Abdul Quddus Gangōhī رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ who imparted Spiritual Knowledge to him. After passing a period of 18 years his endeavors were honored him with the Sabiri Khirqa e Khilafat (Robe of Permission) and attained the Station of Qutb (highest Station in the Spiritual Aspect) due to the Spiritual Concentration of Hazrāt Sheikh Gangōhī رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ.** **He was a renowned scholar of his time, a man of perseverance, and a perfect Sheikh. From an early age right up to the end of his life, he engaged in obedience to the dictum's of Religion, remained steadfast in worship, devoted himself to teaching, preaching and persevered in Remembrance. Allah سُبْحَانَهُ وَتَعَالٰی had given a long life. He remained steadfast till the end of his life in the observance of due manners and rules as laid down in Islam. He used to be immersed in the Remembrance of Allah سُبْحَانَهُ وَتَعَالٰی in such a way that if the Disciple said Allah u Akbar (سُبْحَانَهُ وَتَعَالٰی) at the time of Prayer in his ear, he would go and pray, if he listened to Naat or Qawwali, he would go into Ecstasy (Wajd). There was no one of his status in the entire Chistiya Sabriya order during his ascendancy. He spent his whole life in the service of his Spiritual Percecptor and worked day and night in extending the Chishtia Sabria Sillsila. By the age of eighty, it was his routine to finish a Quran every day.** **He was a famous Mystic Saint during Emperor Akbar's Rule and many Members of the Royal Court were his Disciples.** **In spite of His Engrossment and Fondness for Ecstatic Absorption in Meditation, he was Very Strict in the Observance of all kinds of Worship and Rules of the Islamic Law, due to his complete knowledge of the Islamic law and the Mystic Way. For a period of 80 years, he used to Recite one complete Quran on a daily basis and in this way his Devotion is evident.** **Irshad at Talibeen (Tareek as Salikeen) is a World renowned Book authored by Hazrāt Syedna Jallaluddin Thanesari رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ.**

946 – 962 AH 1540 – 1555 CE	Suri Dynasty The Sur Empire was an Afghan Dynasty which ruled a large territory in the Northern part of the Indian subcontinent for nearly 16 years, between 1540 CE and 1556 CE, with Sasaram, in modern-day Bihar, serving as its Capital. The Sur Dynasty held control of nearly all the Mughal territories, from Eastern Balochistan in the West to modern-day Bangladesh in the East. Sher Shah an ethnic Afghan of the tribal house of Sur, first served as a private before rising to become a commander in the Mughal Army under Babur and then the Governor of Bihar. In 1537 CE, when Babur's Son Humayun was elsewhere on an expedition, Sher Shah overran the state of Bengal and established the Suri Dynasty, who supplanted the Mughal Dynasty as Rulers of North India during the Reign of the relatively ineffectual second Mughal Humayun. Sher Shah defeated Badshah e Hind ('Hindustani Emperor') Humayun in the Battle of Chausa (26 June 1539 CE) and again in the Battle of Bilgram (17 May 1540) CE. Sher Shah Suri was known for the destruction of some old Cities while conquering parts of India. He has been accused by `Abd al-Qadir Bada'uni and other Muslim historians for destroying old Cities in order to build new ones on their ruins after his own name. One example included Shergarh. Sher Shah is also said to have destroyed Dinpanah, which Humayun was constructing as the "sixth City of Delhi". The new City built by him, was itself destroyed in 1555 CE after Humayun re-conquered the Territory from the Surs. Tarikh-i-Da'udi states, however, that he destroyed Siri. Abbas Sarwani states that he had the older City of Delhi destroyed. Tarikh-i-Khan Jahan states that Salim Shah Suri had built a wall around Humayun's imperial City. Their rule came to an end by a defeat that led to the restoration of the Mughal Empire. It was at the time of this bounty of Sultán Bahlol [Lodi], that the Grandfather of Sher Sháh, by name Ibráhím Khán Súr, The Súr represent themselves as descendants of Muhammad Súr, one of the Princes of the house of the Ghorian, who left his native country, and married a Daughter of one of the Afghán chiefs of Roh. with his Son Hasan Khán, the Father of Sher Sháh, came to Hindu-stán from Afghánistán, from a place which is called in the Afghán tongue "Shargarí", but in the Multán tongue "Rohrí". It is a ridge, a spur of the Sulaimán Mountains, about six or seven kos in length, situated on the banks of the Gumal. They entered into the service of Muhabbat Khán Súr, Dáúd Sáhú-khail, to whom Sultán Bahlol had given in Jágír the Parganas of Hariána and Bahkála, etc., in the Panjáb, and they settled in the Pargana of Bajwára.
946 – 952 AH 1540 – 1545 CE	Sher Shah Suri deposes Mughal Emperor Humayun and assumes the Sultanate of India. He was Pious; Benevolent; Learned and a Most Able Administrator.
946 AH	Wars of Ivan IV.

1540 CE	While Ivan IV was a minor, border skirmishes continued unabated, but the leaders of both powers were reluctant to commit their troops to open conflicts. In 1536 CE, the Russians and Tatars were on the brink of a new War and met near Lyskovo, but the battle was averted. Over the following years, the Crimean Khan constructed an offensive alliance with Safa Giray of Kazan, his relative. When Safa Giray invaded Muscovy in December 1540 CE, the Russians used Qasim Tatars to contain him. After his advance was stalled near Murom, Safa Giray was forced to withdraw towards his own borders. These reverses undermined Safa Giray's authority in Kazan. A pro-Russian party, represented by Shahgali, gained enough popular support to usurp the Throne more than once. In 1545 CE, Ivan IV mounted an expedition to the Volga River, mainly in order to flex muscles and to show his support for pro-Russian factions. Little was achieved during the Campaign of 1547-48 CE and the story was much the same for 1549-50 CE. In 1551 CE, detailed schemes for the eventual conquest of Kazan started to be aired. The Tsar sent his envoy to the Nogai Horde and they promised to maintain neutrality during the impending War. The Ar begs and Udmurts submitted to Russian authority as well. In 1551 CE, the wooden fort of Sviyazhsk was transported down the Volga from Uglich all the way to Kazan. It was used as the Russian *place d'armes* during the decisive Campaign of 1552 CE.
947 AH 1540 CE	First Known Native American Composition A Native American singer from the City of Tlaxcala, Mexico composes a mass. Thomas Cromwell Executed - Thomas Cromwell who was King Henry VIII closest advisor was beheaded. He was at the forefront of the Kings efforts to break the power of the Catholic church. Cromwell lost some of the confidence of Henry when he selected Anne duke of Cleves as Henry's new Wife after the death of Jane Seymour. Henry on meeting her stated " she had no looks, spoke no English and was no better then a Flander mare". When Cromwell was accused of being a herectic Henry went along with his beheading in the Tower of London. Ethiopian Music Notation Developed -According to traditional belief, the musical notational signs used in Ethiopian Coptic chant were developed during the Reign of King Claudius (1540-1559 CE) by two Priests, Azza Gera and Azza Ragwel. The oldest surviving noted manuscripts in Ethiopia date from the 16th Century CE. The notation consists of markings in the margins and between the lines of text.
947 AH 1541 CE	Henry VIII, King of England Becomes King of Ireland - 1541 CE was another busy year for Henry VIII. In February Henry had his fifth Wife Catherine beheaded for committing adultery. In June he became King of Ireland.
949 AH 1542 CE	Westerner in Japan -The first European visitors arrive in Japan aboard a shipwrecked Chinese ship. The Portuguese travelers have muskets, which they sold to the Japanese, who soon duplicate them.

	On May 8, 1541 CE, Hernando de Soto's expedition in the New World discovered the Mississippi River. The expedition had started out in Florida, in April 1538 CE. It ended in September 1542 CE, when the remnants of the expedition arrived in Mexico. The expedition left behind a trail of slain Indians. De Soto himself died of fever three weeks after arriving on the Mississippi. The expedition had actually crossed the River upstream earlier but had not realized it.
950 AH 1543 CE	Copernicus Claims Earth Circles the Sun. Nicolaus Copernicus published De revolutionbu orbium coelestiium. This work set out to prove that the earth and the other planets circle around the sun. This was in direct contrast to the accepted theory that everything circled the earth. First Illustrated Study of Human Body - Adreas Vesalius published De fabricaq corporis humani. It was the first illustrated systematic study of the human anatomy, and revived the concept of scientific study of the human body.
953 AH 1546 CE	Peace of Andres -The Peace of Ardres was signed in 1546 between England and France. It ended a two year War between the two. Under its terms England received indemnity from France and was allowed to retain the French port of Boulogne for eight years.
954 AH 1547 CE	Ivan the Terrible Czar of all the Russians -On January 17th Ivan IV had himself crowned the czar of all of Russia. He was the first Russian Ruler to be crowned Czar.
956 AH 1549-50 CE or 962/ 3 AH 1554/ 5 CE	**Wisaal Hazrāt Khwaja Mu'īnuddīn Abdul Huq رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ.** **Hazrāt Khwaja Naseeruddin Ubaidullah Ahrar رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ, (W. 895 AH/ 1490 CE) meanwhile, perhaps more than anyone else embodied the key Naqšhbandi doctrine of "Solitude in the Crowd" (*Khalvat dar Anjuman*), which meant that Naqšhbandi disciples could and should play a prominent role in the economic and political life of the community, while constantly remembering Allah سُبْحَانَهُ وَتَعَالٰی. This latter doctrine helps partly to explain the traditional prominence of Naqšhbandi Sufis in Central Asian politics – Hazrāt Khwaja Ahrar رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ himself was involved in the Timurid Administration.**[96] **The most significant person behind the Naqšhbandiyya's subsequent influence was Hazrāt Khwaja Naseeruddin Ubaidullah Ahrar رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ, whose lineal and spiritual descendants dominated the Indian Naqšhbandiya.**[97] **There is a note in the Persian *Hidayat Nama,* written by Mir Khaluddln Katib b. Maulana Qazi Shah Kuchak al-Yarkandi, ca. 1100 AH/ 1700 CE (British Museum mss. Oriental 8162), folio lr, stating that Khwajagi Muhammad Amkanagi (W. 1008 AH/ 1600 CE) established the**

96 Sufism and the State: Saints' Shrines in Central Asia.

97 Sufi Heirs of The Prophet (SWAS), Arthur F. Buehler, pg. 91.

	Naqšhbandiya in India. **This is incorrect as "(Hazrāt Khwaja Naseeruddin Ubaidullah) Ahrar's (رَحْمَةُ اللهِ تَعَـالٰی عَلَيْهِ) third son, (Hazrāt) Muhammad Amin (رَحْمَةُ اللهِ تَعَـالٰی عَلَيْهِ), accompanied (Emperor) Babur when he conquered Kabul and India. (Emperor) Babur, in battle against the forces of the Lodhi King, Sultan Ibrahim in Delhi, is said to have '[first] visualized (Hazrāt Khwaja Naseeruddin Ubaidullah) Ahrar (رَحْمَةُ اللهِ تَعَـالٰی عَلَيْهِ) and [soon after] a man came dressed in white on a white horse who fought fiercely. After the Gurganis [Babur's forces] won the battle, this man was later identified as (Hazrāt) Khwajagi Ahmad (رَحْمَةُ اللهِ تَعَـالٰی عَلَيْهِ) and was rewarded by Mir Qadi.[98] [99]** **In addition, he relates having especially honored a visiting Grandson of (Hazrāt Khwaja Naseeruddin Ubaidullah) Ahrar (رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ), Hazrāt Khwaja 'Abd ash Shahid (رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ) (W. 983 AH/ 1575 CE).[100] Hazrāt Khwaja 'Abd ash Shahid (رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ) later spent fifteen years in India (966 AH/ 1558-9 CE to 982 AH/ 1574-5 CE) where he reportedly had a following of 12,000 people before returning to Samarkand in 983 AH.[101]** **Ahraris also intermarried within the top echelons of Timurid ruling families. Babur's daughter was married to Nur al-Din Muhammad Naqšhbandi; a daughter of this marriage married Emperor Akbar's Tutor, Bairam Khan, and later became one of Akbar's wives after her first husband's death. Emperor Humayun's daughter was given in marriage to Khwaja Hasan Naqšhbandi by Emperor Akbar's half-brother, Mirza Muhammad Hakim (d. 993/1585), the Governor of Kabul.[102] The intermarriage of Timurid families with Ahraris, combined with a hereditary discipleship and Government patronage of the Ahraris, made Northern India fertile ground for the spread of the Naqšhbandiya.** **It is important to note that the Naqšhbandiya Mujaddidiya (A Later Offshoot of Iconoclastic More Sharia Than Tariqat Minded Naqšhbandis were Patronized by the Afghan Adventurers who looted and despoiled India as opposed to the Mughal Synergistic Ascendancy which Favored The Ahrari**

98 The Naqšhbandiya in Timurid India: The Central Asian Legacy, Arthur F. Buehler, pg. 5.

99 Muhammad Ghawthi Mandawi, *Adhkar-i abrar, Urdu tarjuma-yi gulzar-i abrar,* 2nd ed., Urdu translation by Fadl Ahmad Jewari (Lahore: Islamic Book Foundation [1908], 1975), 259, where Ahmad Kasani's death date is 950/1543-4. See n. 10 above. Khwajagi Ahmad Kasani was a disciple of Muhammad Qadi (d. 911 or 912/1505-7), a famous successor of Ahrar. It was a common practice of the time to have holy men accompany armies as a kind of 'spiritual artillery' to assist in gaining victory. Baba Palangposh (d. 1110-11/1699), originally from Ghujduvan, was a Naqšhbandi military pir, who accompanied Ghazi al-Din Khan, an immigrant Mughal general fighting in India. See Simon Digby, 'The Naqshbandis in the Deccan in the Late Seventeenth and Early Eighteenth Century A.D.: Baba Palangposh, Baba Musafir and Their Adherents', in Gaborieau *et al.,* eds., *Naqshbandis,* 167—207.

100 See Babur, *Baburnama,* pg. 631.

101 Kishmi, *Nasamat,* pgs. 168-9.

102 Dale, 'The Legacy of the Timurids'.

Naqšhbandi's true Sufistic Approach.

When Emperor Babur's Cousin, Haydar Mirza Muhammad, described the disrespectful treatment accorded to Hazrāt Khwaja Khawand Mahmud (Khwaja Nura) رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ by the Mughal Emperor Humayun (r. 937/1530-947/1539, 962/1555-963/1556) and his entourage, he noted, Hazrāt 'Khawja Nura [Khawand Mahmud] رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ.... had a hereditary claim to their veneration.'[103] Just as his Grandfather, Hazrāt Ubaidullah Ahrar, had foreseen Emperor Babur's previous victory over Samarqand, Hazrāt Khawand Mahmud رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ is said to have predicted that Emperor Babur's Son, Mirza Kamran, would take the City of Qandahar.[104] Conversely, after being treated brusquely by Emperor Humayun, who was a devotee of Hazrāt Shaykh Bahlul رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ, the elder brother of Shattari Hazrāt Muhammad Ghauth Gwaliori رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ (W. 970/1562), Hazrāt Khawand Mahmud رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ is said to have predicted Emperor Humayun's defeat by Sher Shah.[105] Sufi anecdotes such as these reflected and perpetuated the prevailing world view of the time that there was a causal relationship between Naqšhbandi Ahrari spiritual intercession and Timurid military success. A Sheikh's authority, in addition to genealogical factors, was thought to be based on his ability to affect mundane affairs through intercession on the supramundane plane.[106]

The Naqšhbandi-Timurid Partnership involved many dimensions of cooperation of interrelationships. There were formal Master Disciple ties, e.g., Hazrāt Khwaja Mu'īnuddīn Abdul Haq رحمة الله وَتَعَالٰى عليه (W. 956/1549.50 or 962/1554-55), the Brother of Hazrāt Khawand Mahmud, acted as Mirza Kamran's Spiritual Mentor.[107] However, Hazrāt Khwaja Mu'īnuddīn Abdul Haq رحمة الله وَتَعَالٰى عليه parted ways with Mirza Kamran's Brother Emperor Humayun due to some unspecified animosity between them.

"Emperor Humayun went to face Sher Shah again at the battlefield of Kannauj taking two brothers Askari Mirza and Hindal Mirza with him. These two groups fought each other on May 17th, 1540 CE. Humayun's Artillery could not prove its potential, besides Emperor Humayun's repetition of tactical errors and taking wrong decisions (the decisions he made during the battle of Chausa) made him a loser once again. Sher Shah defeated the Mughal Force for the second time in the Battle of Kannauj.

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103 N. Elias, ed., English translation by E. Denison Ross, A History of the Mughals in Central Asia Being the Tarikh-i Rashidi of Mirza Muhammad Haidar Dughlat, 2nd ed. (London: Curzon Press, 1972) p. 399 cited by Dale, "The Legacy of the Timurids." Mirza Muhammad was a disciple of (Hazrāt) Khawand Mahmud (رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ).

104 Kishmi, Nasamat, p. 161. Both of these forecasts were inerpreted as divine assistance mediated by the Naqshbandis.

105 Ibid., p. 156.

106 The Development of the Naqšhbandiya-Mujaddidiyya in India: How the Panjab Became the Centre of Nineteenth-Century International Naqšhbandi Activity Arthur F. Buehler

107 http://www.allamaiqbal.com/publications/journals/review/apr97/7.htm#_edn15

	Again, Emperor Humayun along with his Brothers fled the Battlefield to save their lives and went back to Agra. Emperor Humayun became almost a fugitive after the battle of Kannauj. He and his brothers reached Agra safely but they could not stay there because Sher Shah chased them with his forces. He did not even get to Lahore when he heard about losing Delhi and Agra to Sher Shah. Sher Shah became the Sultan of Agra and Delhi. Emperor Humayun met his brothers in Lahore but they could not gather a Force to fight Sher Khan because they all had different personal interests."[108] **"Humayun Padishah for a time thought of reunion, but seeing difficulties in the way, he abandoned all hope of this, and was at a loss what to do next. [Reunion], however, was his object. At this time repeated meetings were held, out of mere hypocrisy. Union was discussed, but they had only disunion at heart; they called in the magnates and leading men, to be witnesses that no one opposed or deviated from the resolutions agreed to. Thus were summoned (Hazrāt) Khwaja K(w)hand Mahmud (رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ), his younger brother (Hazrāt) Khwaja Abdul H(uq)akk (رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ) and (Hazrāt) Mir Abul-Baka (رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ), who were all noted for their Learning and esteemed for their Piety, together with many other great men, whose names it would take too long to mention individually. The Sultans, Amirs and many others were present. At first they assented to reunion and drew up a written engagement, upon the margin of which the magnates signed their names as witnesses. They then embarked upon the discussion."[109]**
	20. Hazrāt Khwaja Mohammad Yahya رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ. Naqšhbandiya Sillsila. Not to be confused with The Son and First Successor of Hazrāt Khwaja Ubaidu'llah Ahrar رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ **He succeeded to the Naqšhbandi Mantle after Hazrāt Khwaja Mu'īnuddīn Abdul Haq رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ.** **(Hazrāt) "Khwaja Muhammad Yahya (رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ) (W. 999 AH/ 1590-91 CE in Agra), the Principal Successor to his Father, (Hazrāt) Khwaja Abu Faiz (رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ), a Grandson of (Hazrāt Khwaja Naseeruddin Ubaidullah) Ahrar (رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ), was appointed Mir-i Hajj for the year 986 AH/ 1578 CE by Emperor Akbar following the previous *Hajj* which was led by a lineal descendant of (Hazrāt Khwaja Naseeruddin Ubaidullah) Ahrar, (Hazrāt) Sultan Khwaja" (رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ.[110]**

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108 https://en.wikipedia.org/wiki/Battle_of_Kannauj#:~:text=The%20Battle%20of%20Kannauj%20took,Shah%20Suri%20in%20the%20battle.

109 Tarikh e Rashidi of Mirza Mohammad Ahmad Dughlat, English Translation by N. Elias, pg, 478.

110 Bada'uni, *'Abdulqadir Muntakhab al-tawarikh,* vol. 2, English translation by W. H. Lowe (Delhi: Idarah-i Adabiyat-i Delhi [1884-1925], 1973), 246, 275. According to Bada'uni, Sultan Khwaja was the son of Ahmad Kasani. Ibid. 246. Others say he was a disciple of Khwaja Dost whose Sheikh was a Disciple of Khwaja 'Abd al-Shahid. See Abu Fadl 'Allami, *Akbar nama: History of the Reign of Akbar Including an Account of his Predecessors,* 3 vols., English translation by H. Beveridge (Delhi: Ess Ess Publications [1897-1921], 1977), 3.192, 271.

957 AH 1550 CE	The Peace of Boulogne -Peace is once again restored between England and France with the signing of the peace treaty of Boulogne. Under its terms England withdrew from Scotland, France also regained Boulogne in return for an indemnity.
959 AH 1552 CE	Fall of Kazan. On 16 June 1552 CE Ivan IV led a 150,000-strong Russian Army from Moscow towards Kolomna. They routed the Crimean Tatars under Devlet Giray near Tula before turning to the East. The Tsar pressed on towards Kazan, and the final siege of the Tatar Capital commenced on 30 August. Under the supervision of Prince Alexander Gorbatyi-Shuisky, the Russians used ram weapons, a battery-tower, mines, and 150 cannons. The Russians had the advantage of efficient Military engineers, such as Ivan Vyrodkov, Nemchin Erazm ("Rozmysl") from the Grand Duchy of Lithuania, and the English engineer Butler. The besiegers blocked the City's water supply and breached the walls before the final storming on 2 October led to the taking of the City of Kazan, the razing of its fortifications, and the massacre of much of the population. The *Kazan Chronicle* reports the killing of 110,000 – both civilians and garrison – and the release of 60,000–100,000 Russians whom the Khanate had held captive. The fall of Kazan had as its primary effect the assertion of Moscow's control over the Middle Volga. The Bashkirs accepted Ivan IV's authority two years later. The Tsar celebrated his victory over Kazan by building several Churches with oriental features, most famously Saint Basil's Cathedral on Red Square in Moscow. The siege of Kazan forms the subject of the longest poem in the Russian language, Mikhail Kheraskov's epic *Rossiada* (1771–1779 CE). After the fall of Kazan a guerrilla uprising known as the Kazan War started in the Region, lasting several years until its final suppression in 1556 CE. The Tsar responded with a policy of Christianization and Russification of his Tatar subjects and other indigenous peoples, an approach not reversed until the time of Catherine the Great (reigned 1762–1796 CE).
959 AH 1552 CE	Treaty of Passau -The Holy Roman Emperor Charles V attempted to force the Protestant Princes of Southern Germany to return to Catholicism at the point of the sword. Prince Henry II of France took advantage of the situation by allying himself with the Protestants and seizing Metz, Toul and Verdun. Charles was forced to leave Germany and sign the Treaty of Passau granting the Protestants Religious Liberty.
961 AH 1554 CE	Thomas Wyatt led a rebellion against Mary Queen of England. The cause of the rebellion the impending marriage of Mary to Phillip Son of the Catholic Holy Roman Emperor. Mary was planning to restore Catholicism to England. His Army was defeated on February 9th and Wyatt was executed in April. Following Mary's marriage, Protestants and former Protestants were persecuted, with many being burned at the stake.

962 AH 1555 CE	Peace Augsburg was signed, under whose terms each German Prince was allowed to pick a Religion for his State. Jews Restricted to Ghettos in Italy - Pope Paul IV issued his bull Cum nimis absrudam. Under its terms Jews in the Cities were restricted to their own quarters at night. Venice already had "Ghettos" for the Jews.
962 AH 1555 CE	Treaty of Amasya was signed between the Ottoman Empire and Persia. This brought to an end the War between the parties. Under its terms Persia recognized the Ottoman sovereignty over Iraq.
962 – 963 AH 1555 – 1556 CE	Nasir-ud-din Muhammad Humayun Second Mughal Emperor of India, Second Stint as Emperor of India.
963 – 1013 AH 1556 – 1605 CE	Jalal-ud-din Muhammad Akbar. Jallaluddin returns from exile after his Father Humayun the Mughal Emperor dies. Jallaluddin rules as Akbar. He defeats Hindu Forces at the Battle of Panipat on November 5th. He thus regains the Hindustani Empire.
964 AH 1557 CE	Battle of Saint Quentin -Queen Mary of England comes to the support of her husband Phillip II in a conflict with France. The English and the Spanish defeat the French at the Battle of Saint Quentin. With Paris threatened the French are forced to recall their Forces from Italy.
964 AH 1557 CE	Emperor Akbar (1556-1605) brought Tan Sen from the Court of Reva to become his own Court musician. Tan Sen is best known for his attempts to join Hindu and Muslim musical styles. While Tan Sen was a master of the ancient Hindu vocal style, Dhrupad, he also created a new genre, Darbari.
965 AH 1558 CE	Elizabethian Age Begins - The Elizabethan Age in England begins with the death of Queen Mary and the ascension to the Throne of Elizabeth, the Daughter of Henry VIII by Anne Boleyn.
966 AH 1559 CE	Treaty of Cateau-Cambresis The Religious Wars that had gone on incessantly between England, France, Spain and the Holy Roman Empire are ended by the Treaty of Cateau- Cambresis. Under its terms France renounces claims to Italy, and confirms Spanish control of much of Italy.
967 AH 1560 CE Arbitrary, No Data.	**Wisaal Sharif Hazrāt Syedna Mir Syed Taqiuddin Bihari Al Qutbi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ bin Hazrāt Mir Syed Naseeruddin Bihari Al Qutbi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ. The Qutbi Sadaat were renowned for their Piety and Maintained their distance from Rulers. However, Rulers flocked to their Threshold and held them in Reverence. The Mughal Emperor Farrukh Siyar, also known as Shahid-i-Mazlum (20 August 1683 CE – 9 April 1719 CE), was the tenth Mughal Emperor from 1713 CE to 1719 CE, after he assassinated his Uncle and Emperor, Jahandar Shah. Reportedly a handsome man who was easily swayed by his advisers, he lacked the ability, knowledge and character to Rule independently. Emperor Farrukh Siyar was the son of Azim-ush-**

	Shan (the second Son of Emperor Bahadur Shah I). Ahmad Shah (1748 – 1752 CE); Azizuddin Alamgir Saani (1752 – 1759 CE); Aali Gohar Shah Alam (1759 – 1760 CE) all were Devoted to His Offspring and Hazrāt Syed Qutb Al Aqtaab Khan رحمة الله وَتَعَالَىٰ عليه as well as Hazrāt Syed Ghaus Al Azam Khan رحمة الله وَتَعَالَىٰ عليه and Hazrāt Syed Muhiyuddin Khan رحمة الله وَتَعَالَىٰ عليه received Grants of Land from them. Azim o Shan and Farrukh Siyar, Father and Son presented themselves at the 'Khanqah' (Teaching Hospice) with full honors and were Blessed with seeing Hazrāt Shah Khalilullah رحمة الله وَتَعَالَىٰ عليه and Hazrāt Shah Muhammad Naqi رحمة الله وَتَعَالَىٰ عليه. Farrukh Siyar took Ba'ait at the hands of Hazrāt Shah Muhammad Naqi رحمة الله وَتَعَالَىٰ عليه. **In keeping with their Spiritual Status and Background, The Qutbi Sadaat kept apart from the British Intruders. Eventually Hazrāt Sheikh Nizamuddin رحمة الله وَتَعَالَىٰ عليه was born to the Family. He had many Offspring who kept up The Family Name and Tradition.**
	28. Hazrāt Syedna Mir Syed Nizamuddin Bihari Al Qutbi رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ bin Hazrāt Syedna Mir Syed Taqiuddin Bihari Al Qutbi رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ. Qadriya Shurwardīya; Qalandariya Sillasil. **Hazrāt Nizamuddin رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ wrote the Book, Serat e Mustaqeem Sharah Qaseeda Kubra and was the son of Hazrāt Qutbuddin's رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ Sister.** **One of His Descendants was alive in Pre-Partition India and served as 'Darogah' (Chief of Police), being Posted at Sheikhpura, District Mungair, Bihar.**
967 AH 1560 CE	Treaty of Edinburgh - Mary, Queen of Scots declared herself Queen of England in 1559. The next year French troops in Scotland try to assert the claim of Mary against Elizabeth, who the Catholics claim is illegitimate (Elizabeth was the Daughter of Henry and Anne Boleyn whose marriage to Henry was consider null by the Catholics). The French troops were besieged at Leith, and the French were forced to sign the treaty of Edinburgh ceasing their interference in the affairs of Scotland.
969 AH 1562 CE	The Massacre of Vassy sparked the first of a series of French Wars of Religion.
969 AH 1562 CE	French Establish Settlement In Florida -The French first attempted to settle Florida in 1562. A group of Huguenots, under the direction of Jean Ribault, established a temporary settlement on the coast of what became South Carolina. When they were not resupplied, they abandoned the settlement. In 1864, a second group of Huguenots established a settlement at Ft. Caroline at the mouth of the St. Johns River. First French War of Religion France became embroiled in a Religious civil War between the Huguenots and Catholics. The War was touched off by the massacre of Huguenots at Vassy on March 1. The Huguenots retaliated by killing priests

	and raping nuns. The Huguenots maintained a hold on Orleans, Lyon and Rouen. Queen Elizabeth of England pledged her support to the Huguenots.
975 AH 1567 CE	Rio de Janeiro Founded The Portuguese founded Rio de Janeiro. They first ousted the French colonists who were there. Second French War Begins -A second Religious civil War broke out in France between the Catholics and the Hugenonts. The War broke out when the Hugenots attempted the capture King Charles IX and his regent Mother Catherine de Medicis. The War ended with the signing of the Peace of Longjumeau
976 AH 1568 CE	Eighty Years War Begins. A War that lasted for eighty years broke out when Flemish opponents to the Spanish inquisition were beheaded. 20 leading Flemish opponents inlcuding the Comte d' Egmont and Comte d' Horn were killed. The Flemish and Dutch then began a rebellion against Spanish rule.
977 AH 1569 CE	Northern Rebellion -Dukes of Northern England revolted against Elizabeth in order to restore Catholicism to England. The rebels hoped to free Mary, Queen of Scotts from captivity. Elizabeth put down the rebellion, and her troops killed 3,000 of the rebels.
978 AH 1570 CE	Third French War Begins The peace ended quickly when the Third French War broke out the next year. It lasted for two years and ended with the Peace of Saint Germain-en Laye.
979 AH 1571 CE	In the middle of the 16th Century CE, the Crimean Khanate asserted a claim to be the successor to the Golden Horde, which entailed asserting the right of rule over the Tatar Khanates of the Caspian-Volga Region, particularly the Kazan Khanate and Astrakhan Khanate. This claim pitted it against Muscovy for dominance in the Region. A successful Campaign by Devlet I Giray upon the Russian Capital in 1571 CE culminated in the burning of Moscow, and he thereby gained the sobriquet, That Alğan (seizer of the Throne). The following year, however, the Crimean Khanate lost access to the Volga once and for all due to its catastrophic defeat in the Battle at Molodi. Don Cossacks reached lower Don, Donets and Azov by the 1580s (CE) and thus became the North-Eastern neighbours of the Khanate. They attracted peasants, serfs and gentry fleeing internal conflicts, over-population and intensifying exploitation. Just as Zaporozhians protected the Southern borders of the Commonwealth, Don Cossacks protected Muscovy and themselves attacked the Khanate and Ottoman Fortresses.
979 AH 1571 CE	Battle of Lepanto -On October 7th, 1571 the Ottoman fleet of 240 galleys was defeated by a fleet from the Maritime League. The League's fleet consisted of ships from Spain, Malta, Genoa and Venice. The Maritime league takes 4,000 prisoners, frees 12,000 Christian slaves and kills 25,000 Ottoman in the battle. Manila Founded Miguel Lopez de Legazpe leading a Spanish force subjugated the Philippine natives. He went on to found Manila.

980 AH 1572 CE	Tycho Brache observed the first Super Nova. He showed that the nova was located beyond the moon. He was also the first to produce a modern star guide. St. Bartholomew's Day Massacre On August 23 and 24th Catholics in France killed 50,000 Huguenots in Paris and the provinces. The massacre was called for by the queen Mother Catherine de Medici and is applauded by Pope Gregory XIII.
980 or 989 AH 1573 or 1582 CE	**Wisaal Sharif Hazrāt Syedna Jallaluddin bin Hazrāt Mehmood Omari, Thanesari رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ.** **The Author of Tabaqat Husamiyyah States that Hazrāt Qutb al Aqtab, Sheikh Jallaluddin Thanesari's رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ Death Throes prolonged and his Discomfort and restlessness increased, so one of his Khalifas wondered aloud that it is not known what is The State of Hazrāt Aqdas .رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ Hazrāt Jallaluddin Thanesari's رَحْمَةُ اللهِ تَعَـالٰی عَلَيْهِ recited this Poem in response.** **قومے زو جود خویش** **رفتہ زحرف در معانی** **We are such a Nation (Class) which has been Emptied of its Existence and has Passed through the letters and reached the meaning, i.e. has left the external and reached the internal.** **After that, he gave the trust of his elders along with the Greatest Name Handed Down by The Sabriya Sillsila and the Robe of Khilafat to Hazrāt Sheikh Nizamuddin Balkhi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ and he gave his Physical life To Eternity He Passed Away on the 14th of Dhul-Hijjah 989 AH. The chronogram of His Passing Away is:** **سرّ دفتر اولیاء** **The Secret Fount of The Friends of Allah سُبْحَانَهُ وَتَعَالٰی.** **But there is an excess of three years in this Chronogram which can be excused. Hazrāt Aqdas رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ was ninety-five years old. His Shrine is a place of Pilgrimage in Thanesar.**
	28. Hazrāt Syedna Nizamuddin Omari, Thanesari, Balkhi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ. Chishtīya Ṣābirīya Sillsila. **Hazrāt Syedna Sheikh Nizamuddin Farooqi Thanesari Balkhi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ Bin Hazrāt Abdul Shakur Thanesari رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ, the Qutb of his age, was born in the 9th Century AH in Thanesar (Delhi), India and Passed Away on 28th Rajab, 1035 or 1036 AH in Balkh (Balkh Province), Afghanistan. He رَحْمَةُ اللهِ تَعَـالٰی عَلَيْهِ was an Accomplished Sheikh e Tareeqat, a Great Blessed Saint, an author of books and a Person who Possesed The Abitity to Perform Saintly Miracles.[111] It is reported that a Single Glance from His Benevolent Eyes was sufficient to Raise a Seeker to the Heights of Attainment and a Little Concentration from his side would enable the Seeker to Obtain a Vision of The Holy Prophet, Mohammad صلی اللہ وَتَعَالٰی علیہ و آلہ وسلم.** **His Father was the Brother of Hazrāt Jallaluddin Thanesari رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ**

111 Iqtibas-ul-Anwaar, pg. 698.

while He was his Son in Law and Successor to the Mantle of The Sabri Chisti Order. Despite the Fact tha He did not Obtain Regular Education, He was extremely well Versed in all departments of Knowledge and used to claim that I have been Educated by Allah سُبْحَانَهُ وَتَعَالٰی. His elucidation of Complex matters left his listeners in awe. His Books bear ample witness to His Erudition and Depth of Knowledge.

Works:

Sharah Swaneh Ghazali رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ.

Sharah Al Lama'at Makki.

Sharah Al Lama'at Madani.

It is Reported that both of the above Commentaries on the Lama'at (Divine Flashes) Hazrāt Fakhruddin 'Iraqi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ were written in Seclusion with a Disciple Barring the Door in order to stop anybody from entering. One was dictated in Mecca Mo'azzama and the Other in Medina Munawwara. Hazrāt Syedna Nizamuddin Thanesari, Balkhi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ would Receive a Visitation from the Divine Spirit of The Holy Prophet, Mohammad صلی اللہ وَتَعَالٰی علیہ و آلہ وسلم, who used to Dictate the matter to Hazrāt Nizamuddin Balkhi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ and a Disciple would consequently take down whatever Hazrāt Syedna Nizamuddin Balkhi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ spoke. After this, as with all his other Books, as he was completely unlettered like The Holy Prophet, Mohammad صلی اللہ وَتَعَالٰی علیہ و آلہ وسلم, he would listen to a recitation of his dictation while looking on to the Finger of the Disciple, who had been instructed to follow his speech by indication of that particular section in the script. Hazrāt Syedna Nizamuddin Thanesari, Balkhi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ would stop the Disciple at any page that he thought was incorrect and instruct him to mark it and then proceed with the Narrative. When the Reading would be completed, the extraneous Pages would be expunged. It would then be discovered that the remaining portion was cohesive and the expunged portions were superfluous.

Riaz e Quddsi.

Tafseer Nizami.

Risala Haqeeqat.

Risala Al Mub'khiya.

One day Hazrāt Nizamuddin Balkhi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ asked Permission from His Pir Hazrāt Syedna Jallaluddin Thanesari, Balkhi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ, to be allowed to retreat to a cell and Brick up the entrance for a Period of 6-Months like Hazrāt Qutb e Alam Syedna Abdul Quddūs Gangōhī رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ had done, in order to either Attain Unto Allah سُبْحَانَهُ وَتَعَالٰی or else Lose His Life in the Process.

دست از طلب ندارم تا کام من بر آید.

یا تن رسد بجاناں یا جاں زتن برآید.

I will not stop Seeking until my Task is accomplished.

	Either the body reaches the Beloved or the death comes to the body. Hazrāt Khwaja Hafiz Shirazi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ. **Hazrāt Syedna Jallaluddin Thanesari رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ was very happy to hear this and instructed Hazrāt Nizamuddin Balkhi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ to be engaged in Zikr e Banokam and Zikr e Sai Paya during His Retreat. He was instructed to Recite the Name of Allah سُبْحَانَهُ وَتَعَالٰی Nine times before dropping a Single Bead of the Rosary and in manner try to Recite 200 Beads in a Single Breath. Eventually Hazrāt Nizamuddin Balkhi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ he was eminently Successful in this very difficult Spiritual Effort and Gained his Desired Goal. He asked one of the Disciples stationed at the door to request Hazrāt Syedna Jallaluddin Thanesari رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ to come there. When Hazrāt Syedna Jallaluddin Thanesari رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ arrived, Hazrāt Nizamuddin Balkhi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ repeated his Experiences. Hazrāt Syedna Jallaluddin Thanesari رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ Was extremely Pleased and instructed Hazrāt Nizamuddin Balkhi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ to leave the Room as the required result has been attained. Hazrāt Syedna Jallaluddin Thanesari رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ Then Bestowed the Robe of Permission and the Entrustments of His Spiritual Forebears upon Hazrāt Nizamuddin Balkhi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِand instructed him to take over the responsibility of Grooming the Disciples.** **After Hazrāt Nizamuddin Balkhi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ returned from a Prolonged stay in Mecca mo'azzama and Medina Munawwara, when he returned to Thanesar, Emperor Nuruddin Jehangir's Son, Sultan Khusrau raised the Standard of Revolt and took fight from Delhi, passing through Thanesar and stopped to pay His Respects to Hazrāt Nizamuddin Balkhi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ.** **Some People reported to Emperor Jehangir that Hazrāt Nizamuddin Balkhi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ had Prophesied the Regal Honor to the Emperor's Son. At this Emperor Jehangir, who was averse to the Auliya Allah سُبْحَانَهُ وَتَعَالٰی, determined to seize and make an example of Him so that no one would dare to Revolt or Support Sultan Khusrau. Knowing the Emperor's aversion, Hazrāt Nizamuddin Balkhi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ set out for Balkh (near Harat in Present Afghanistan) where he thought His Spiritual Services were needed by the People. In Balkh, many people got Blessed by him including the King who venerated him. This made some Religious Academics and the Influential People jealous. They tried to denigrate him but achieve nothing. He passed on in the Islamic month of Rajab on Friday. His shrine was built in Balkh. He confided Sheikh's Entrustment along with Ism-e-Azam and Khirqa-e-Khilafat to Hazrāt Abu-Saeed Gangōhī رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ and sent him to Gangōh in India.**
982 AH 1574 CE	Tunis Annexed by Ottomans -An Ottoman Army under the command of Sinan Pasha retakes Tunisia. The Austians had driven the Ottomans out the year before. It is annexed to the Ottoman Empire.

984 AH 1576 CE	Treaty of Ghent -Spanish garrisons in the lowlands who had not been paid for a period of time revolted and vented their rage on the native nation. In Antwerp alone they massacred 6,000 men, women and children and burned 800 houses. As a result of the decision, William of Orange persuaded the 17 provinces of the Lowlands to unite under the treaty of Ghent, putting aside their differences to fight the Spanish inquisition and restore their liberties.
985 AH 1577 CE	Sixth War of Religion -A Sixth War of Religion broke out between Catholics and Huguenots in 1577. The War was brief and Henri III offered the Huguenots generous terms as a settlement.
986 AH 1578 CE	Portuguese Army Defeated in Morocco - Sebastian, the King of Portugal leads an Army to restore the deposed Sultan of Morocco. Moroccans at the Battle of Alcazarquivir annihilated the Portuguese Army. Sebastian was killed in the battle.
988 AH 1580 CE	**Wisaal Hazrāt Shah Musa Qadri رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ.** **His Name is Hazrāt Qutbuddin رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ and title Hazrāt Abu al Mukaram رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ . He was the Son and Spiritual Heir of the well-known, August, and Sheikh As Shayukh of the World, Hazrāt Shah Kamal Qadri Kaithali رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ . His Family lineage goes back to Ghaus e Azam Hazrāt Sheikh Syed Abdul Qadir Jilani رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ through 13 successive Generations. He was Murid and Khalifa of his Father Hazrāt Syed Shah Muhiyuddin Qadri Qader Pasha رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ . They were direct Descendants of Hazrāt Syed Shah Abdul Latif Qadri Laobali Karnali رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ . He was Unique is Renunciation and Abstinence, Man of Strong Inner State and a Learned Figure. It was his Routine Practice to Recite one Complete Holy Qurʾān at Night in two Ra'kats Nawafil Prayer. He was indeed a Born Wali Allah سُبْحَانَهُ وَتَعَالٰی . Signs of Sainthood were evident on his face since his Childhood. He had memorized the Holy Qurʾān in early life and completed education in all the current customary sciences at the age of eighteen. His sublime Spiritual excellence was well known in the entire City. Masha'ikh and Teachers of the surrounding areas considered it a Blessing to serve him.** **His Spiritual Guide and Father, Hazrāt Shah Kamal Qadri رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ Bestowed Wilayat (Spiritual Jurisdiction) of the area of Kot Qabula, Sahiwal. Hazrāt Shah Kamal رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ while sending him to this area said that although the area belongs to Hazrāt Baba Farid رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ but out of respect of Hazrāt Ghaus e Azam رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ, he will give you some part of it. A renowned Majzub Hazrāt Baba Haydar رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ used to sweep the streets of Kot Qabula with his beard. When asked why he was doing so, he said "Soon a Lion is coming to this area who is Son of Hazrāt Ghaus e Azam رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ. Hazrāt Shah Musa رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ illuminated it with Islamic Knowledge and Mysticism. He stayed there as a real Spiritual heir of Hazrāt Ghaus e Azam رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ. This area was immersed in the Darkness of Infidelity and Oppression before he came. An Irreligious Atmosphere prevailed everywhere.** **Thousands entered Islam at his hand including Lakhwera and Saldera Tribes. By his advent, the area turned into a Center of Divine Illumination.**

After he arrived in Kot Qabula, he first visited the Shrine of Hazrāt Baba Farid Ganj Shakur رَحْمَةُ اللهِ تَعَـالٰی عَلَيْهِ. He was so much absorbed in Contemplation there, that the servant of Dargah closed the door, taking no notice of his presence. At Midnight Hazrāt Baba Farid رَحْمَةُ اللهِ تَعَـالٰی عَلَيْهِ directed the Sajjada Nasheen, named Hazrāt Sheikh Ibrahim رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ that a Descendant of Hazrāt Ghaus e Azam s ة الله وَتَعَ الَیٰ علیه رحم s who is a Spiritualist, is absorbed in Contemplation near me, on Account of which I feel disturbed; send someone to open the door.

The Sajjada Nasheen came himself and found Hazrāt Shah Musa ss الَیٰ علیه ة ss الله وَتَـعَ ss رحم deeply engaged in Contemplation. He apologized for the negligence of the servants and requested Hazrāt Shah Musa رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ to stay with him. But Shah Sahib said My purpose was just to visit Hazrāt Baba Farid رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ.

Only a short time had passed in Kot Qabula, Hazrāt Shah Musa رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ left for Pakpatan Sharif to attend the Urs of Hazrāt Baba Farid رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ. His younger Son named Hazrāt Shah Qamber رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ , who was a child, insisted on accompanying him, but Hazrāt Shah Musa رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ did not allow him due to his being underage. One day Hazrāt Shah Qamber رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ was playing on the road, sitting on a wall. He saw some Caravans traveling towards Pakpatan to attend the Urs of Hazrāt Baba Farid s الَیٰ علیه وَتَعَ ة الله s رحم . Being inspired, he directed the Wall to march toward Pakpatan. The Wall traveled and reached the Dargah of Hazrāt Baba Farid رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ . By chance, at that time Hazrāt Shah Musa رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ was standing at the Bahishti Gate and looked towards his Son in that condition, with infuriated eyes. Instantly the Radiant Soul of Baba Sahib رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ intervened and advised Hazrāt Shah Musa رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ , “No immature (or underage) from your Descendants should visit our Dargah in Future”. (This practice is still being followed by the Descendants of Hazrāt Shah Musa رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ , where they do not visit the Shrine of Hazrāt Baba Sahib رَحْمَةُ اللهِ تَعَـالٰی عَلَيْهِ until they get Married) Thus the same wall is still standing there on the Western side or according to some other version, on the Northern side of the Dargah of Hazrāt Baba Farid رحمة الله وَتَعَالٰیٰ علیه. The entire Life of Hazrāt Shah Musa رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ was a Charismatic Phenomena for the Public. It is well known that who ever got Spiritual Initiation (Ba’ait) at his Hands, was ennobled by the Vision of the Holy Prophet صلی الله وَتَعَالٰیٰ علیه و آله وسلم and Hazrāt Ghaus e Azam رَحْمَةُ اللهِ تَعَـالٰی عَلَيْهِ the same Night. In his Childhood, when he was studying in a Madrassa, his Classmate asked to him, “Beg something from the Court of Allah سُبْحَانَهُ وَتَعَالَیٰ , Almighty and then distribute it amongst us.” Shah raised his Hands in Supplication. Instantly a man having a number of different things entered the Madrassa. He placed all the things before Shah Sahib and disappeared. Once a Landlord brought invaluable offering for him, but Shah did not accept them.

The Landlord continued insisting for acceptance. Shah Sahib, in an Ecstatic Mood said to him, “Look towards the Desert.” The man saw an unlimited Treasure, flowing like water of the Sea before his eyes.

Hazrāt Hazrāt Musa Qadri رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ has compiled a Diwan in Farsi (Persian) by the name of Diwan e Musavi.

	The Mausoleum of Shah Sahib was built in his life-time, according to the wishes of a rich man. The rich man wanted to know the opinion of Shah about the design of the building. Shah Sahib said My Mausoleum should be built according to the architectural design of my Ancestor Hazrāt Ghaus e Azam's رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ Tomb. But the problem was a team of masons would have to be sent to Baghdad to study the design. Shah Sahib asked the Chief Mason to come near him. When came, he asked the Mason to recite (In the Name of Allah سُبْحَانَهُ وَتَعَالٰی , The Most Gracious, The Most Merciful) and look towards his right side. He obeyed and saw the Tomb of Hazrāt Ghaus e Azam رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ with his eyes. Thus the Mausoleum of Hazrāt Shah Musa was built according to that design. In the building of the Mausoleum a large number of Huffaz (who memorized the Holy Qurʾān) took part, while each and every brick was placed by reciting one Holy Qurʾān. On the Western side of this Building stands a Mosque which Hazrāt Shah Musa رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ built in his own life time. His Mazar is located in Aahata (Enclosure) Hazrāt Shah Musa Qadri رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ, Hyderabad, Deccan, India. He Passed Away on 25th of Ramadan 988 AH.
	21. Hazrāt Mir Syed Hassan Rasul Numa رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ Qadriya Razzaqiya, Qadriya Awaisiya Sillsila. **Hazrāt Syed Hasan Rasul Numa Qadri Awaisi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ was a Famous Saint, a Fakir, a Sufi Saint of the 15th Century CE. He was born in Narnaul, a village in Haryana Province of India. His real name as mentioned in His Biography was "Hazrāt Syed Kazim Najafi Al-Akhundi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ". His Father was Named Hazrāt Syed Asadullah Shah رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ. He was descended in the Thirty First Degree from Hazrāt Ali Murtaza كرم الله تَعَالٰی وجهه الكريم. He was a Hasani رضی الله تَعَالٰی عنه and Hussaini رضی الله تَعَالٰی عنه Syed descended from Hazrāt Imam Naqi Hadi's رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ Son, Hazrāt Jafar Az Zaki رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ. Hazrāt Sultan Al-Faqr, Hazrāt Syed Shah Musa Qadiri رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ, was His Pir and initiated Him into the chain of Sillsila e Aaliya Qadiriya Razzaqia. He Began the Offshoot Sillsila of Qadriya Awaisiya. His Sillsila e Tareeqat Ascends to Piran e Pir, Dastagir, Ghous-ul-Azam, Hazrāt Abdul Qadir Jilani رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ in Six Steps. Hazrāt Syed Osman رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ came from Hamadan with an Army and was Martyred in a Battle with the infidels near Narnaul, Haryana, India. His Mazar is a Much Visited Pilgrimage Site in Narnaul, where he is Celebrated as Hazrāt Syed Usman Narnauli رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ. The most authentic book regarding Him is, Fowai'h al Irfan, Swaneh Hazrāt Syed Hasan Rasul Numa رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ (فوائح العرفان). Tradition has it that His Ancestors had Migrated from Bokhara to India and had initially settled in Mohalla Mutha, Lukhnow and later came to Narnaul to settle permanently. This City was very Prosperous and a Center for business of the Kingdom at that time. The ancient Monuments, Ruins and Tombs speak of the Magnificence of it's Past History and The Eminence of The Saints that inhabited the Area. One of The Elders of His Family, Hazrāt Syed Taj-ud-Din Jamal رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ, used**

	to Ride a Lion. His Shrine is a Much Frequented Place of Pilgrimage in Karnataka. The details of Hazrāt Syed Hasan Rasul Numa's رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ Spiritual Education and Training could not be known apart from what is written in the Swaneh. There is no doubt that some of The Saints of Former Times, were called by the title of Madrzad Wali (Born Friends of Allah سُبْحَانَهُ وَتَعَالٰی). But there was usually a little education Associated with Them. However, The details of Hazrāt's Spiritual Training are completely hidden. This is the reason that the author did not mention his spiritual education or did not record his allegiance anywhere in the book. It seems as if He was born with this kind of Spiritual Power. This method is well-known, and is mentioned in many authentic books. The Spiritual Grace Flows from the Source of Grace of Both Worlds, Hazrāt Sarwar e Alam صَلَّى اللهُ وَتَعَالٰى عليه وَ آلِهٖ وسَلَّم. Since Hazrāt Khwaja Awais Qarni رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ was the first to Receive this Boon from the Messenger of Allah صَلَّى اللهُ وَتَعَالٰى عليه وَ آلِهٖ وسَلَّم سُبْحَانَهُ وَتَعَالٰی without direct visits and external meetings, that is why It is known as The Awaisiya Method.
989 AH 1581 CE	Tartar Khanate of Siberia- Russian -The Russians doubled the size of their country by taking control of the Tartar Khanate of Siberia. The Khanate was subdued by Ermak Timofeev and his peasant soldiers who were hired by Ivan the Terrible.
990 AH 1582 CE	**Birth Hazrāt Amīr Syed Abul A'la رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ.** **He was born near Narila, Delhi India on 990 AH. His father was Hazrāt Amir Abul Ofa and His Grandfather was Hazrāt Amir Abdus Salam رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ.** **After Passing Away of his Father, his Maternal Grandfather Hazrāt Khawaja Muhammad Fayz Fayzi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ had taken his educational and accommodation responsibilities. His Maternal Grandfather was Nazim e Ala for Bengal during Emperor Akbar's Reign. Hazrāt Syedna Amir Abul Ula رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ was appointed as Nazim e Ala for Bengal after Passing Away of his Maternal Grandfather. But Worldly Positions and Honor could not attract him.** **One day, Taj Ul Auliya Amir ul Mo'mineen Hazrāt Ali-e-Murtaza كرم الله وَتَعَالٰى وجه, Hazrāt Imam Hassan رضي الله وَتَعَالٰى عنه and Hazrāt Imam Hussein رضي الله وَتَعَالٰى عنه gave a Vision in a dream to Hazrāt Syedna Amir Abul Ula رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ. Hazrāt Ali e Murtaza كرم الله وَتَعَالٰى وجهو said in the Vision "Abul Ula, You are my Descendant. This Mortal Worldly Fascination and Earthly Pleasures are not for you. You should follow my predefined life-philosophy and enlighten the World with my Spiritual Faiz Barkat"** **After that incident Hazrāt Syedna Amir Abul Ula رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ holy heart filled with The Remembrance of Allah سُبْحَانَهُ وَتَعَالٰی and all of his earlier beliefs changed completely. Finally he رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ, resigned from his post.** **Some days later, Hazrāt Syedna Amir Abul Ula ارَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ Attained**

	Ziarah of Hazrāt Syedus Saklain, The Holy Phophet Muhammad صلی اللہ وَتَعَالٰی علیہ و آلہ وسلم in a Vision and left the World and Immersed Himself into Deep Prayer. **Once Hazrāt Syedna Amir Abul Ula رَحْمَۃُ اللہِ تَعَالٰی عَلَیْہِ met with Hazrāt Shah Muhammad Daulat Manari رَحْمَۃُ اللہِ تَعَالٰی عَلَیْہِ in Bihar Sharif, who was the Descendant of Imamus Salikin Hazrāt Makhdum Sharfuddin Yahya Maneri رَحْمَۃُ اللہِ تَعَالٰی عَلَیْہِ Hazrāt Syedna رَحْمَۃُ اللہِ تَعَالٰی عَلَیْہِ received Faiz and Barkat of the Firdausiya and the Shurwardiya Silsilah from him. Hazrāt Shah Muhammad Daulat Manari رَحْمَۃُ اللہِ تَعَالٰی عَلَیْہِ said about Hazrāt Syedna رَحْمَۃُ اللہِ تَعَالٰی عَلَیْہِ that "Hazrāt Ghaus Pak رَحْمَۃُ اللہِ تَعَالٰی عَلَیْہِ gave me the news that Abul Ula رَحْمَۃُ اللہِ تَعَالٰی عَلَیْہِ will be the Shining Star of Wilayat and he will be Blessed with my Sillsila's Faiz & Barakah"** **After that, Hazrāt Syedna Amir Abul Ula رَحْمَۃُ اللہِ تَعَالٰی عَلَیْہِ made an visit to Ajmer Sharif at Mazar Sharif of Sultan ul Hind Hazrāt Khawaja Garib Nawaz Moinuddin Hasan Chisti رَحْمَۃُ اللہِ تَعَالٰی عَلَیْہِ . Sultan ul Auliya Ghareeb Nawaz رَحْمَۃُ اللہِ تَعَالٰی عَلَیْہِ Appeared in physical Form through Basharat & Surat e Misaal and informed to Hazrāt Syedna Amir Abul Ula رَحْمَۃُ اللہِ تَعَالٰی عَلَیْہِ that "Taj ul Auliya Ali Murtaza كرم الله وَتَعَالٰی وجه ordered me to submit all of my power to you". In Respect to this Order, Hazrāt Ghareeb Nawaz رَحْمَۃُ اللہِ تَعَالٰی عَلَیْہِ Transferred all of his Spiritual powers to him.** **In respect to the Order of Hazrāt Khawaja Ghareeb e Nawaz رَحْمَۃُ اللہِ تَعَالٰی عَلَیْہِ, Hazrāt Syedna Amir Abul Ula رَحْمَۃُ اللہِ تَعَالٰی عَلَیْہِ returned to Agra and took Bayah of The Naqshbandi Sillsila from his Uncle, Hazrāt Amir Abdullah رَحْمَۃُ اللہِ تَعَالٰی عَلَیْہِ and attained the position of Qutb ul Aqtab and Ghaus.** **By this way, Hazrāt Syedna Amir Abul Ula رَحْمَۃُ اللہِ تَعَالٰی عَلَیْہِ got Faiz Barka from Sillsila e Naqšhbandiya, Chistyia, Qadiriyya, Suhrawardiyya & Firdausiya. That is why The Abul A'lai Sillsilah is the Conjoining of all five Sillsilah e Ishq e Rasul صلی اللہ وَتَعَالٰی علیہ و آلہ وسلم , Ishq e Aulaad رضوان اللہ تَعَالٰی علیہم اجمعین e Rasul صلی اللہ وَتَعَالٰی علیہ و آلہ وسلم and Ishq e Ashab رضوان اللہ تَعَالٰی علیہم اجمعین e Rasul صلی اللہ وَتَعَالٰی علیہ و آلہ وسلم is the greatest Feature of this Sillsilah. Hazrāt Syedna Amir Abul Ula رَحْمَۃُ اللہِ تَعَالٰی عَلَیْہِ said "He who Loves Allah سُبْحَانَهُ وَتَعَالٰی & His Rasul صلی اللہ وَتَعَالٰی علیہ و آلہ وسلم with highest priority, only he will be qualified to join my Sillsila."**
991 – 1073 AH 1583–1663 CE	Simone (Simcha) Luzzatto was a prominent Rabbi in the Jewish Ghetto of Venice, Italy. He shared the rabbinate of Venice with another famous Rabbi, Leone de Modena. Luzzatto was educated by some of the most outstanding Rabbis of his period. By the age of 22, many of his works were being published and discussed throughout the Jewish community. These works, called *Responsa*, gained him a good deal of popularity; including a rather interesting work that deemed it was acceptable to travel by gondola on Shabbat (a day during which motorized travel is normally forbidden to Religious Jews). Another of his important works written in Italian is entitled *Socrate*, which argues that human reason cannot attain its goals if unaided by divine revelation.
992 AH 1584 CE	Russian Czar Ivan the Terrible Dies On March 18th 1584 CE. Ivan the Terrible the

	Czar of Russia died at the age of 53. Ivan had been the Russian Czar for 34 years. He was seceded by his Son Fedor Ivanovich who was considered feeble minded.
993 AH 1585 CE	Eighth War of Religion- The Eighth Religious War otherwise known as the War of the Three Henry's began when the Holy League vowed to deny Henri of Navarre the French Throne. Henri II of Valoois and Henri of Guise, both Catholics, battled Henri of Navarre. The Catholics were victorious.
995 AH 1587 CE	**Birth Hazrāt Syedna Sheikh Mohibullah Allahabadi Farooqi رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ.** **Hazrāt Syedna Mohibullah Allahabadi رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ was born in 1587in India.[112] He was a descendant of Hazrāt Fariduddin Ganjshakar رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ.[113] His home was in Sadarpur in Awadh.[114] There he compiled a commentary in Arabic on Hazrāt Ibn Arabi's رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ Fusus ul-Hikam.[115] He was initiated into the Sabiriya branch of the Chishti Order of Sufis with the help of Hazrāt Sheikh Abu Said Gangohi, and visited major Chishti places of Pilgrimage and centers before settling in Allahabad in 1628, where he spent the rest of his life. He was active during the Reign of the Mogul Emperor Shah Jahan (r. 1628–58).[116] Hazrāt Syedna Mohibullah Allahabadi رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ founded the Indo-Islamic literary culture in Allahabad, with his many writings on obscure Sufi topics in both Persian and Arabic.** **A great many of Hazrāt Syedna Mohibullah Allahabadi's رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ letters have been preserved, including a letter from Dara Shikoh (1615–59) with a list of questions on esoteric Sufi questions, and the detailed reply from Hazrāt Syedna Mohibullah Allahabadi رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ.[117] Surviving writings by Hazrāt Syedna Mohibullah Allahabadi رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ include:[118]** **•*Sharh-i-Fūsūs ul-Hikam*, an abstruse commentary in simple Persian on (Hazrāt) Ibn Arabi's رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ *Fūsūs ul-Hikam.*** **•*Ibādat ul Khawāss*, code of prayers leading to spiritual discipline.** **•*Haft-Akhām*, discussion of the seven points leading to spiritual discipline.** **•*Ghāyat-ul-Ghāyāt.*** **•*Taswiyah (Equalization)*, defense of the doctrine of *Tawhid wajudi.*** **•*Miftāh ul-'ashiqin*, often quoted as the sayings of Hazrāt Nasīr ud-Din Mahmūd رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ Chirāgh-i-Dehli.** **Other surviving writings are:** **•*Tarjamat al-kitāb*, Sufi commentary on the Koran.**

112 Farooqi, F. U. (1999). *Lucknow: A Centre of Arabic and Islamic Studies During the Nineteenth Century* pg. 231.
113 Schimmel, Annemarie (1980). *Islam in the Indian Subcontinent* pg. 98.
114 Mohammada, Malika (2007-01-01). *The Foundations of the Composite Culture in India, pg. 124.*
115 Mohammada, Malika (2007-01-01). *The Foundations of the Composite Culture in India, pg. 125.*
116 Clarke, Peter (2002-06-01). *The World's Religions: Islam* pg. 71.
117 Rahman Faruqi 2007.
118 Hadi, Nabi (1995). "Muhhibb ullah Ilahabadi, Shaikh". *Dictionary of Indo-Persian Literature*.

	•***Anfās al-khawāṣṣ*, mystical theories based on the lives and sayings of Prophets (علیہم السّلام) and Saints (رضوان اللہ تَعَالٰی علیہم اجمعین).**
995 – 1037 AH 1587 – 1628 CE	Shah Abbas I or Abbas The Great, of Iran was the most Successful Ruler of the Safawid Dynasty. He can be compared with Mughal Emperor Shah Jehan for his Architectural Brilliance. He fought the Ottomans to recover Karbala and Najaf. His Reign in Iran is Coeval with Mughal Emperors Akbar and Jehangir in India.
995 AH 1587 CE	Drake attacks Spanish Court of Cadiz The Spanish plans under Philip II to invade England were delayed when Sir Francis Drake attacked the Bay of Cadiz. Drake destroyed 10,000 tons of Spanish shipping and delayed the Spanish assault for a year.
996 AH 1588 CE	Rakuware Pottery Developed - Rakuware a renowned Japanese pottery style was so named when a prize with that name was given to the family who helped develop the process that made it possible.1588 CE Spanish Armada The Spanish fleet sailed on July 12, 1588. It consisted of 128 ships carrying 29,522 sailors. The British fleet consisted of 116 large ships and numerous coastal vessels. On the morning of the 21st, elements of the British fleet attacked superior Spanish Forces to forestall their landing troops. The British fleet succeeded in sowing confusion amongst the Spanish fleet, causing many a Spanish ship to collide. The fight continued on and off for five days. There were no decisive battles, just continued engagements in which the English consistently achieved the upper hand. After five days of battering, the Spanish armada which was running low on provisions decided to withdraw. Their path back to Spain became littered with wrecks of additional ships that never made it home.
998 AH 1590 CE	Japan Unified - Japan is unified by Toyotomi Hideyoshi. A series of Military Campaigns together with his vassal Tokugawa Ieyasu leads to a single unified government.
998/ 9 AH 1590/ 1 CE	**Wisaal Hazrāt Khwaja Mohammad Yahya رَحْمَۃُ اللہِ تَعَالٰی عَلَیْہِ.** **When Hazrāt Khwaja Mohammad Yahya رَحْمَۃُ اللہِ تَعَالٰی عَلَیْہِ was Appointed as Mir e Haj by The Emperor Akbar, "He left a deposit of Rupees Four Lacs at The Shrine of Hazrāt Khwaja Moinuddin Chisti رَحْمَۃُ اللہِ تَعَالٰی عَلَیْہِ and started from Ajmer Sharif to go to Mecca Mo'azzama.** **Two of The Courtiers of The Emperor, Sheikh Abd an Nabi and Makhdum ul Mulk having Fallen Out with one another, had been the Cause of The People's distrusting both the Past and The Future, and had brought about a Great Declension from True Religion. In Accordance with the Arabic Saying, "When two People Clash Together, They Fall Together. The Emperor sent them to Mecca Mo'azzama along with this Caravan. The next Year they arrived at the Goal of Their Wishes, and in the end of the Business (which deserves Honor for that Result) they became cleansed from their Accidental Stain, and they returned in Safety to the Fold Of Islam, and Learning**

	Eventually brought about it's Natural Result, and "He is Great and Man is Little, Was Found to give The Date."[119] [120]
	22. Hazrāt Hafiz Syed Amīr Abdullah رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ. Naqšhbandiya Abul A'aliya Sillsila. **Hazrāt Amīr Abul A'la رحمة الله وَتَعَالَىٰ عليه was the Nephew of Hazrāt Amīr Abdullah رحمة الله وَتَعَالَىٰ عليه.** **"I conferred on Hazrāt Khwaja Abdullah رحمة الله وَتَعَالَىٰ عليه , who is of the Naqšhbandi Family, and in the commencement of his service was an 'Ahadi', and who had risen by degrees to the command of 1,000, but without reason had gone into my Father's Service, My Father had conferred Rank and Jagir on him. Although I considered it best for my own Prosperity that my Attendants and people should go into his (Akbar's) Service, yet this had occurred without my leave, and I was rather Annoyed at it. But the fact is that he is a Manly and Zealous man; if he had not committed this Fault he would have been a Faultless Hero (Jawan)".**[121]
1001 AH 1592 CE	Japan Invades Korea The Japanese, under Toyotomi Hideyoshi, invaded Korea after the Koreans rejected Japanese terms for a trade agreement. The Japanese quickly captured Seoul. The Chinese then intervene first by sea and then by sending troops across the Yalu River. They force the Japanese South.
1004 AH 1595 CE	Battle of Fontaine- Francaise -The French House of Bourbon was officially established on February 27, 1594 with the official Roman Catholic coronation of Henri of Bourbon. The next year Henri IV declared War on Spain. He won an important battle at Fontaine-Francaise near Dijon. The Catholic League then abandoned by the Spanish. Dutch East Indies Company Begins Trading in Asia The Dutch East Indies Company sent its first ships to the Orient to trade. It soon became an important factor in trading in Asia.
1004 – 1060/ 8 AH 1596 – 1650/ 8 CE	**René Descartes** was a French philosopher, mathematician, and scientist who spent a large portion of his working life in the Dutch Republic, initially serving the Dutch States Army of Maurice of Nassau, Prince of Orange and the Stadtholder of the United Provinces. One of the most notable intellectual figures of the Dutch Golden Age, Descartes is also widely regarded as one of the founders of modern philosophy. Many elements of Descartes's philosophy have precedents in late Aristotelianism, the revived Stoicism of the 16th Century CE, or in earlier philosophers like Augustine. In his natural philosophy, he differed from the schools on two major points: first, he rejected the splitting of corporeal substance into matter and form; second, he rejected any appeal to final ends, divine or natural, in explaining

[119] 5+6+70+7+10+7+100+6+40+30. 986AH.

[120] A History of India, Muntakhib at Twarikh by Abdul Qadir Ibn e Muluk Shah Known as Al Badayuni, English Translation, Selections From Histories, by George S. A. Ranking, pg 275.

[121] The Tuzuk e Jahangiri Or Memoirs Of Jahangir, translated by Rogers the Memoirs of Jahangir.

	natural phenomena. In his theology, he insists on the absolute freedom of Allah سُبْحَانَهُ وَتَعَالَىٰ's act of creation. Refusing to accept the authority of previous philosophers, Descartes frequently set his views apart from the philosophers who preceded him. In the opening section of the *Passions of the Soul*, an early modern treatise on emotions, Descartes goes so far as to assert that he will write on this topic "as if no one had written on these matters before." His best known philosophical statement is "*cogito, ergo sum*" ("I think, therefore I am"; French: *Je pense, donc je suis*), found in *Discourse on the Method* (1637 CE; in French and Latin) and *Principles of Philosophy* (1644 CE, in Latin).